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A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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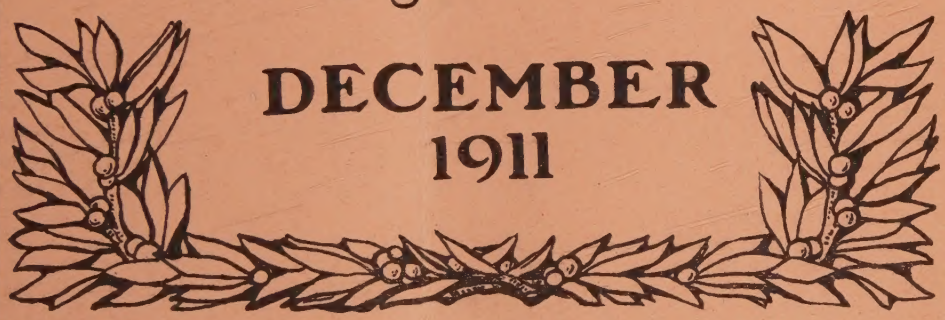

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The Unitarian Advance

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Edited by CHARLES W. WENDTE and V. D. DAVIS.

8vo.; 679 pages; $2.00 net; by mail, $2.20.

No previous International Congress has been followed by so voluminous and important a volume of papers and addresses as appears in the one recently issued of the Religious Congress held in Berlin from August 5 to 10, 1910. Beginning with the introductory matter consisting of a preface by J. Estlin Carpenter, the summary of the Congress by C. W. Wendte, the "Three-fold Congress Sermon," the Presidential address, the addresses of the foreign delegates, and the report of the General Secretary, Mr. Wendte, the main portion of the volume is divided into eight parts covering the large matters of interdenominational liberal Christianity the world over, and the related movements and interest connected therewith.

Other new volumes will be announced in subsequent issues of this publication.

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DR CAMPBELL of London has visited New York, and much interest has been manifested in his visit. His certainly is a most attractive and winsome personality, and the great crowds that gathered to hear him speak wherever he was announced, gave evidence of the keen interest which people take in the things which he is supposed to stand for. What are they? One New York newspaper felt it improtant to emphasize the fact that his first sermon here was not as "Unitarian" as was expected: he preached about Jesus Christ and took pains to let it be known that he believed in Jesus, revered his noble spirit and conceived him to be in the fulness of his manhood a manifestation of the very God, which of course was reassuring. And of course Dr. Campbell is not a Unitarian. He says so himself, and we agree with him, that the gospel he preaches is not precisely our own. Nine-tenths of it is quite like ours: ethically and spiritually it is the same; critically his views regarding scripture and revelation differ from ours only in subtle shadings: theologically it is only when he becomes vague and mystical that he imagines a yawning chasm between our positions and his own; and yet—there is a difference very real and unescapable we fear, which makes it right to say *he is not a Unitarian.* We are sorry for that: but we rejoice in the very genuine gospel of liberalism and essential progress which he is preaching nevertheless. Incidentally it is interesting that at the two services which he held on his first Sunday in New York (both in a Baptist church) all the hymns that were sung were by Unitarian writers. We suspect that he selected them himself.

———o———

AT the "General Conference" at Washington, last month, some excellent resolutions giving voice to our ideals of social justice were adopted by unanimous and most cordial vote. Of these Mr. Holmes speaks with fitting enthusiasm in another column. But when during the consideration of those resolutions one of our sanest, largest-hearted and most serenely influential Unitarian women rose to suggest that in a statement of principles touching Social Justice from our modern religious point-of-view, something about Women's Suffrage might be very much in order, of course everybody knew that it would not do at all. Mrs. Gannett herself recognized the unwisdom of pressing the issue. And yet it would puzzle the wisest of us to give any very coherent or self-respecting reason *why* "it would not do." Social justice means—social justice: and if the truth is to be said about eight-hour laws, child-labor, corporate greed, and kindred social problems, why is it not consistent to say the last word about justice in the matter of woman's relation to civic responsibility?

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FOR of course the only effectual argument against woman's suffrage is the one which should have no standing at all in a Unitarian Conference:—for the only effectual argument which stays this step of social progress is the argument of established custom: "we have always had things the other way: and it is futile, dangerous, and premature to experiment with anything different." Of course other arguments figure in academic debates: —the right of suffrage can only go with the might to bear arms: the woman's place is at her home: we must not hazard the deflowering of our domestic sanctities: the interjection of women's sentiment into politics will overthrow the noble equipoise of man's intellectual supremacy: and if women vote, why bad women will vote, and then what? Of course everything that is essential to the Unitarian point of view,—everything involved in an honestly progressive gospel

of religion, of justice and ethical advancement is at war with the puerilities involved in these arguments. Let us say frankly, if liberal religion means anything it means Social Justice: and if Social Justice means anything it cannot mean any thing which excludes the final self-respect of justice which gives to womanhood its full opportunity and responsibility of social privilege. Doubtless it was wise (because we are only gradually getting over our besetting inconsistencies) not to involve a General Conference in the heat of a Suffragette discussion—in the year 1911. But we suspect that the year is not very far distant when Mrs. Gannett's gentle suggestion will seem quite as much in place at a Unitarian Assembly as a resolution on International Arbitration, or Russian passports,—and it will receive unanimous, because inevitable, acceptance.

———o———

THERE is a man in Rhode Island who once performed a marriage ceremony for two people whom the religious world thought ought not to be married; and he has had a world of trouble ever since. Nobody knows the size of the fee which he received: it was undoubtedly very large; but we suspect not so large as to prevent that man from wishing that he had not done it. At last accounts he has decided to resign from the ministry and take up a secular walk in life, the pressure of public opinion in this matter proving too strong for him to withstand. Now this may point a wholesome moral though it may not adorn a very pretty tale. The problem of Marriage and Divorce is not as simple as some people think. In Mrs. Spencer's address at the Middle States Conference in Brooklyn, which we publish in this issue, is a most valuable discussion of its modern complexities. There are undoubtedly some divorces that are more holy than many marriages; and some marriages following divorces, a thousand times more pure and wholesome, and sacramental, even, than the first marriage of those partaking. The attitude of the Roman Catholic and Episcopal churches in this regard can never seem to us the way of moral good health or spiritual salvation. Sometimes it seems cruelly immoral, rather. The attitude of liberal religion must undoubtedly be more rational. And yet there is significance in the fact that there is in the churches so vivid and pronounced a sentiment in this matter, which on the whole is reasonably discriminating, that greatest wealth and highest social standing yet find the way of obliquity in this regard a difficult way, and the minister who participates in the obliquity must pay the cost. To say that thousands of clergymen perform ceremonies in cases just as bad, only less notorious because of wealth, has little validity. It is part of the whimsical utility of the otherwise "unprofitable rich" that they sometimes prove of value to the community in becoming effective object-lessons: they give us chance to emphasize our dislike for things evil which in other cases are lost in obscurity. It is not wise for a prophet of religion to be caught in the lime-light of wealth-caused publicity as a factor on the wrong side of that object lesson.

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FROM a purely party point of view the recent elections brought results of queerly complex character; and it is hard to figure out "satisfactions" that largely predominate over discomfitures for either of the great national parties. But from the view-point of the man more interested in righteousness and reform than in party traditions, more especially perhaps of the man concerned about that not yet too definitely delimited trend of things called "progressive," the satisfactions are certainly of commanding significance. What happened in Philadelphia, for instance, doubtless delights every reader of THE UNITARIAN ADVANCE who has any acquaintance at all with the facts in the case, be he Republican or Democrat. The election of Rudolph Blankenburg as mayor of that city over the "powers of regularity" which he defeated is something tremendously gratifying to every person of political idealisms. Philadelphia is no longer to be rated as "corrupt and contented," for the spell of respectable indifference to civic wrong, and the ignominy of good men's partnership with bad men's ob-

liquity, through the shibboleth of "party loyalty" is now broken. The Kingdom of God advances when such things happen.

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WHAT happened in New York State was almost equally as satisfying to the sort of people who read our pages. It was not a Party called Republican that triumphed; it was a Bad Thing, (which we need not name)—having only a *quasi*-political significance that got badly worsted; and so far as State matters are concerned was put entirely out of commission. What happened in Ohio and Massachusetts and Maryland may perhaps lie nearer to the line of party issues than we can wisely trespass; yet in Ohio at any rate the deciding issue was undoubtedly not the issue which divides Republicans from Democrats, but the line demarking the Boss and the Machine from the honest citizenry possessed with the newer ideals of political independency and efficient democracy, restless under mere conventions of political faith. We suspect that what happened in Maryland and in Massachusetts shared somewhat also of this significance.

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WHAT happened in New Jersey is perhaps a little more perplexing, from the political idealist's point of view. Gov. Woodrow Wilson, the "idealist in politics" *par excellance* of the present hour,—indisputably progressive in his views even to the point of rashness, as some believe, who after winning a conspicuous victory at the polls last year in a state strongly Republican, won a still more conspicuous triumph within his own party by the dethronement of its corrupt Machine,—suffered in this year's election some of the results of his strenuosity. The old Democratic machine-men all took active part in the fight against him; and whatever defeat he suffered came from the county where Democracy meant "anti-Wilson," and most of the party candidates were hostile to his reform ideals. If the Republican legislators chosen in their stead prove sincere in their claims for progressive reforms there will be no serious setback for the things which Gov. Wilson stands for; though we are sorry for any seeming discouragement which so doughty a champion of the "Better Thing" in American statescraft may have suffered.

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BUT meanwhile something else is very significant about the election. In one important city in New York, and in a dozen or more cities in Ohio the recent elections brought conspicuous triumph for the Socialist party; and all over the country the increase in percentage of growth in the Socialist vote was most notable. What does this portend? Something rather ominous, some people think. We should think so ourselves if we believed that Socialism meant all the foolish and woeful things that many men imagine about it, or even if it meant all the crass and ill-digested theories which a great many Socialists themselves associate with that name. Fortunately the people who vote for Socialist mayors are not all Socialists in the extreme sense of the word, but simply men who believe that at a particular time and for a particular place a better, honester and more progressive local government may be secured from the candidates of this third-party, than from either of the old-time party machines. And here is where the chief significance of this increasing vote lies. More and more of our people, each year, *want more democracy*: They want less machinery and professionalism about public service; and at this stage of its development at any rate, the Socialist party is genuine in its instincts for democracy and clean in its ideals of public service. Moreover it is progressive in its points of view, which sometimes means wisdom and sometimes means folly, but at any rate does not mean stagnation. But above all things else it is pre-eminently concerned about the integrities of the Democratic Ideal,—which is more than political,—is social and industrial,—but in politics at any rate means confidence in the trustworthiness of the common, average voter to do something more than ratify other people's selections and approve machine-made policies and principles. The salvation of American politics is conditioned on the increased alertness of individual

conscience to the issues of public affairs, not only in the gross and under traditionalized party labels but in the detail, and through a sense of ethical responsibility that cannot be delegated.

———o———

ABOUT the time that we Unitarians were holding our "General Conference" in Washington, our Universalist friends were gathered for their National Convention at Springfield, Mass. Evidently they had a most satisfactory time of it. Indeed the accounts which *The Universalist Leader* brings to us have a certain tone of jubilation, as though things had happened at Springfield which began a new chapter in the destiny of this church of the larger hope and the universal good cheer. An outsider may not perhaps understand just what it all means; the recital of business transacted and measures projected which our enthusiastic contemporary presents has no very revolutionary sound, and the admirable addresses reported have no unique tones of challenge or prophecy, though much splendid good sense. The Universalist Convention has indeed a very happy way of referring all resolutions on social issues and other matters which may "divide the house" to convenient commissions which are expected to lick them into proper shape or put dynamite behind them—after the Convention adjourns, so that no definite pronouncements in resolution-form come from this gathering. But there were evident manifestations of the progressive spirit and eager purpose of vital religion amongst the delegates, and "forward movement" was undeniably in the air. A generous spirit of harmony and good will dominated all the sessions, and we congratulate our friends that whatever "Issue" there was, to be whispered about before the Convention assembled, proved not to be a thing to quarrel about after the Convention gathered.

———o———

Rev. J. Adams Puffer, minister of the First Church of Needham, Mass., has resigned, the resignation to take effect Jan. 1, 1912. Mr. Puffer has become so involved in the "Boy Problem," about which he lectures and for the solution of which he works in many practical ways, that he has decided to devote his entire time to that work.

MEN AND RELIGION.

By Charles W. Casson.

TWO events, or series of events, which have recently been occupying the attention of the people of this continent, have been the Men and Religion Movement and the World's Championship Baseball Series.

At first sight, no two events would seem to be more diametrically opposed to each other in spirit and purpose. It is a supposedly far cry from sport to religion, from the Polo Grounds to a pulpit, from a baseball to a benediction.

Yet the two are intimately related to each other, in more ways than one. Though in widely different realms of thought and activity, the sources of success in the one may be found to be the secret of success in the other.

It is a popular fallacy that religion is something apart from the rest of life, and that it is governed by laws and conditions peculiar to itself. Professional religionists have always built a high board fence of exclusiveness around its peculiar territory, and have ever resented all endeavor to make it one with the common field.

But this must be done. All realms are closely allied. Man is the same everywhere. Human nature is the same in both recreation and religion. The man on the bleachers is identical with the man in the pew, the only difference being that he is on the one more than he is in the other. There is but one human nature.

The workers in religion will wisely remember this fact. It will work wonders in results. When we apply to religious work the principles and methods that have succeeded in business and in "sport," we shall be on the highway to success, and that, too, without lowering the standards of our ideal.

The Men and Religion movement is a concerted attempt upon the part of the churches of America to get one million more men into the church, and so to equalize the sexes in church membership.

The church has long been feminine in its tendency and treatment. It has put more emphasis upon passive virtues rather than upon aggressive traits. It has

spoken of the robe of righteousness more than of the armor of faith. It has pitched its songs in high soprano. Religion has been interpreted as a tea room philosophy, rather than a fighter's faith.

The result today is the overwhelming proportion of women in our churches. Every minister, both orthodox and otherwise, knows that the despair of his heart is the failure of his church to reach the men of the community. It is in very truth the chief indictment that may be made of the church today. The movement in question is the direct sequence of this consciousness of lack.

It is a very evident fact that the baseball series was a remarkable illustration of success along the lines desired by the church workers. It achieved to the fullest possible extent the aim attempted by the latter.

Beyond all doubt the baseball series secured the enthusiastic attention and attendance of the men. A full day before the gates were opened for the first game, hundreds of men were in line to secure first chance at the coveted cardboards. It was success of the widest and wildest kind. The rush was tremendous. Money was a bagatelle.

And on that afternoon, millions of American men stood for hours before newspaper bulletins, watching the returns as they were sent from the field. The writer was one of fully five thousand men who filled Pennsylvania Avenue in Washington, as they watched with intense interest the bulletin of the Post.

If our churches were stormed in the same way by men anxious to get in at any price, it would fulfil the dearest dream of the church worker. If men camped out on the church steps on Saturday night, in order to get in when the doors opened, —but this article does not deal with the inconceivable.

The reason of success is perfectly clear. It reveals the conditions upon which the church may also win larger success. There is definite cause for the result, one which may be traced with much profit by every one who is interested in the church, and the principles for which it stands.

It was a real contest. The players were not out on parade. They were dead in earnest, and so, very much alive. They were out to win, whatever the cost of victory might be to them. Or so, at least, the surging crowd believed, as it swarmed the entrance into the field where the real contest was to take place.

Whenever a church engages in a real contest with real ills, it will not lack success in appealing to men. Until it does so, it is useless to try. So long as we handle the vital issues of life with the tip ends of kid gloves, and seek the kingdom of God from the cosy depths of an arm chair, and want the will of God to be done any time but now, we shall not lack vacant seats.

How many of those now in the church think of religion in concrete terms? How many regard the social question as an interrogation that must be answered? How many of us consider religion to be the voluntary attempt upon the part of a man to eliminate the difference between a religious ideal and a social reality? How many of us have dared to make calculations of the kingdom of heaven in terms of work and wages?

Quite apart from any policy of method or force of appeal, it is to be recognized that so long as one injustice remains, that fact remains the center of the operations of religion. We have no right to dream of heaven in the presence of a removable hell. No man deserves more than he is willing that other men should have.

And in the reality of the contest on behalf of justice and humanity will be found the greatest modern appeal of the church. It is the tangible touch that counts; the living issue that arouses the live interest.

Further, the players gave their whole selves to the struggle. There was a complete surrender to the dominant will and command. Each gave the best that was in him, and played to the limit.

The curse of the church is half-hearted endeavor. They hurt most who help half. Where religion is made a side line of effort, it invariably finds its finish at the buffer ends of indifference. The main distinction between baseball players and church workers is that usually the baseball player works and the church

worker plays, with a result that any one could prophesy.

How many of the people in the churches are really making their religious work the thing of paramount interest and importance? How many are giving their whole selves to the struggle for the ideal? How many are willing to risk everything for the sake of the cause of right and justice for which the church stands?

A third cause may be found in the fact that the contestants in the series were contending for highest honors. There was nothing higher to fight for in the realm of their particular activity. Many other games had commanded just as much effort and devotion, but this one was for supreme honors, and hence the supreme interest.

Herein is ample cause for reflection. How often we are content as ecclesiastical organizations with the achievement of financial ease. How many of us are satisfied with largeness of congregation. How many of us are making self-culture the chief purpose of the liberal church?

We will do well to remember the injunction "Seek first the kingdom of God, and his righteousness," believing that "all things shall be added" unto us, if we are true to the highest. Then, and then only, may we be assured of ultimate success. And then may we expect to secure the interest and devotion of the masculine mind.

What are the highest truth and the largest task? This is the highest truth that we, as liberal churches, have to proclaim to mankind: That every weakest man is savior of the race, and may find within himself the divine power whereby he may become the co-worker of God and the co-creator of good.

And the largest task is the using of this power that truth reveals, in the establishment upon this earth of that condition of society which we have long dreamed of as the kingdom of heaven. This is the ideal expressed in terms of the concrete. This is the tangible goal of life to which the eyes of the millions are turning. This is the ultimate sequence of religion.

Let those who believe in the church set themselves to bold and whole-hearted action against the wrong in human life, and they will not lack masculine support. Let them *do things* in the name of right and justice, making complete surrender of selfish interest for the sake of the ideal, and they will have a success at present undreamed of. Who fights best, will never lack followers.

———o———

SORROW TRANSFIGURED.

By Sarah E. Burton.

Pale sorrow caught me in relentless arms,
No tears had she to mingle with my own,
A stony glare met fearful, questioning eyes,
Deaf were her ears to cry or stifled moan.
Upon her calm, cold bosom stunned I lay
Till roused by murmurs seeming far away.—

"One more poor, breaking heart, dear Lord, I bring
To lay before thine altar; oh make clear
The awful mysteries of life and death.
The holy chrism of each blinding tear."
Soft strains of music filled the perfumed air
Mingled with breathings of unuttered prayer;

From voices of dear friends, both far and near,
In cadences unwonted, rare, and sweet,
Till all my soul filled with the love divine
Bent in submission at His holy feet.
Sorrow, with face transfigured like the blest,
Clasped me with tender arms and loving breast.

O thou, beloved, and lost to longing eyes,
Love's blessed bonds grow firmer, stronger still,
And every heart that beats with sympathy
A prophet is of the diviner will,
To its demands the universe replies,—
Love never wanes, love never, never dies.

———o———

The Hibbert Journal for October is a "Deciminal Number," which means that its tenth year of growing success is celebrated by a rare assemblage of strong and striking articles by men of world wide reputation, to make up its initial number. What riches indeed! Right Hon. Arthur J. Balfour writes of "Creative Evolution and Philosophical Doubt;" Prof. Henri Bergson writes of "Life and Consciousness;" Alfred Loisy writes of "The Christian Mystery;" Adolph Harnack writes of "Greek and Christian Piety at the end of the Third Century." Prof. William Sandey writes of "The Apocalyptic Element in the Gospel." Henry Jones writes of "The Corruption of the Citizenship of the Workingman" (a striking article in more ways than one); J. Estlin Carpenter writes of "The Sikh Religion;" "The Religious Philosophy of William James" is discussed by James Busett Pratt; and there are other things of interest.

Problems of Marriage and Divorce

By Rev. Anna Garlin Spencer.

THE general condition of mind on the question we are to discuss today is one of hysteria. The statistics of divorce are worked to provoke pessimism respecting our American family; and the facts of scandalous proceedings in "high life" are used to make people forget how few are the "malefactors of great wealth." It behooves people of rational and liberal religious faith to approach this, as well as all other social problems, with clear minds and sunny tempers, with breadth of vision and balanced judgment.

In the first place we must admit a great increase in divorce in the last fifty years of American, as of foreign, life, both relatively and actually. In the second place we must admit what there is not time to fully demonstrate, that certain elements in modern life, such as love of change, easy movement of population, flexible and complicated social arrangements, economic pressure intensified by the desire so painfully common to live more luxuriously than one can afford,—all lead toward marital and family difficulties. Also we must admit that the great divergence of ethical standards among good people respecting the righteousness of divorce, and of remarriage after divorce, and the general tendency toward extreme individual freedom in the marriage contract, all lead toward fickle changes in family life. With all that must be said, however, as to causes for concern on the part of the serious observer, no one, so far, need become feverish in this matter. That is unless he really wishes to go back to the harem and the zenana or to the patriarchal family or the despotic social order. It is sure that women in the new freedom that has come to them will not endure in marriage the unspeakable indignities and hopeless suffering which so many wives have been compelled to endure in the past. That last outrage upon a chaste wife and faithful mother, enforced physical union with a husband and father whose touch is pollution and whose heritage to his children is disease and death, will less and less be tolerated by individual women or by an enlightened ethical standard. In so far as the increase in divorces is a testimony to this modern tendency of women to refuse marital relations with unfit men (and it is very largely that) it is a movement for the benefit and not the injury of the family. Permanent and legal separation in such cases is now seen to be just and necessary. Whether such separation shall include remarriage of either or both parties is still a moot question in many quarters. The tendency, however, in all fields of thought and effort is away from "eternal punishment" either in this world or the next, and in the direction of self-recovery and of trying life experiments over again in the hope of better outcome. It is likely that marriage and divorce will prove no exception to this hopeful tendency. Moreover, so far the testimony of actual life in the countries where remarriage is not allowed shows a lower standard of marital faithfulness, of child-care and the culture of the moral nature of the family group than is shown in those countries that grant for serious causes absolute divorce with full freedom. That all divorces are for serious reasons, however, no one would affirm; and the most harmful element in the problem, both in personal and in social aspects, is the fact that selfishness, superficial and trivial causes of pique, wounded vanity, rash temper, childish whim or the mere suggestive power of newspaper scandals may lead to a speedy ending of what is the most solemn and important and should be the most binding of all human contracts.

The special need, however, is not to focus attention (as is usually done) upon evils to be avoided; but rather upon constructive social measures that may be adopted for the prevention of causes of divorce, for practical relief in family distress and misery, and for helpful discipline, through recognized and adequate

agencies, for all who need outside support in their family life. It is to these practical sides of the problem I aim to address my remarks.

We must first consider the fact that our own is the first form of civilization that has tried in any large way the experiment of placing the entire burden of the success of marriage and of the family life, upon the characters and capacities of two persons. In primitive social orders, and in the older civilizations, each married pair and their children were sustained and disciplined and controlled by the collective family order in which they lived. Now we trust two people in early youth, undisciplined, undeveloped, perhaps deficient in mental, moral, physical or economic power, to marry as they will; bear children or not without let or hindrance; take care of their children or not as seems desirable or possible to them; separate with ease, with or without legal procedure;—and the burden of all the failures in marriage and the family life is placed upon society as a whole.

The consequences of the many failures that thus result have brought all thoughtful persons to the point where we see clearly that what society accepts in its results, however disastrous those results may be, as its own concern, society has a right and a duty to control in its own higher interests. This means that the second point is one upon which we must come to have general agreement; namely, that social control of the individualistic marriage is necessary for social welfare.

If social control of the modern type of self-choosing and self direction in marriage is a necessity, then what power or institution in modern society is adequate and suitable as the agency of that social control? There is but one such power or institution, namely, the State. The old tyranny of tribal custom is gone; it will not return. The unquestioned despotism of the patriarchate is no more; and no sane person desires it to revive. The family bond of blood relationship is already stretched to cover so wide an area of personal choice that it cannot hold firm against unsafe or unwise choices; and the tendency is to more rather than less democracy in the family life. The unquestioned rule of rabbi and priest no longer exists for the majority in democratic societies, and he would be rash indeed who should urge its return. The modern State, however, has absorbed within itself the "mother-right" and the "father-rule," the church control and the educational standard. The modern State is the final appeal in individual need and the ultimate authority in social conduct. Of all modern institutions the State alone is powerful enough, definite enough and ethical enough, to accept for all mankind alike the responsibility of the care, the control, and the development of the individual life in group relationship. It is therefore the only fit agency by which social control of individualistic marriage may be assumed and maintained.

The most important thing, therefore, for the stability of the family and for the better securing of its personal and social objects in marriage is insistence upon a uniform civil marriage service. The rightfulness of civil authority over marriage needs no demonstration to any form of Protestant faith for it is wrought into the history of the more democratic church life of Anglo-Saxon civilization. The early settlers of America preserved clear traces of Cromwell's assertion of State control over marriage in the requirement that a magistrate should alone have power to *legalize* marriage, the minister not being allowed even to "preach a sermon" on such occasions, lest he might detract from the dignity of the civil officer, although he might be "present and make a short exhortation." We have not kept that jealous regard for the civil marriage intact; but we recognize that when the minister of religion is allowed to legalize marriage he does it with *delegated* power, for he has always to say "by the power vested in me by the State I pronounce you husband and wife." We should return to the early New England Protestant requirement for a civil marriage as the true and only legalization, whatever additional religious service we may desire as satisfying the spiritual sentiment. This civil service should be conditioned upon previous application for license, proper delay in securing evidence that there is no im-

pediment to the marriage, and, as careful preliminary inquiry in all essential matters as possible. This civil marriage should be limited in form to such words as persons of all religious faiths could conscientiously use; should be performed in such places as would safeguard privacy and protect from all trivial and coarse associations; should be performed only by special magistrates set apart for this important function and capable of properly representing the dignity and power of the State. The beautiful "Halls of Marriage" of some European Guild buildings might well be reproduced in the United States; and justices, who were no longer equal physically to the hardest work of the Courts, but who had proved themselves of honorable character and distinction in public service, might well be set aside for this task as a crowning honor and public duty.

If we could once thus establish the State in its rightful place of social control of marirage we could then move to the next logical step, namely the protection of the family against the legal marriage of the unfit. The most vital treatment of pathological conditions in the modern family is not to tinker with divorce, which at worst is only a symptom of deeper social disease, but to take radical measures to prevent many people from marrying at all; those whose marriage can be nothing but a tragedy and whose parenthood is a social danger and disgrace. The stability of the family depends not solely or chiefly upon keeping people together who have once married, without regard to their worth or their happiness, but rather in removing from the currents of family descent the poisonous elements of physical and psychological degeneracy. Experience has proved beyond the shadow of a doubt that the largest producing cause of human misery and social retardation is the marriage and child-bearing of the feeble-minded, the epileptic, the victims of diseases induced by vicious lives and those of degenerative psychosis, tending toward insanity and crime. We have more of these degenerates comparatively speaking, than ever burdened preceding civilizations; because we keep them alive and safe where under harsher conditions nature would kill them off quickly. We are therefor under bonds, if we would not make our very growth in charity a means of social degeneration, to make it impossible for the markedly unfit to "bring forth seed after their kind." When the State assumes its rightful control over marriage and the family this can be accomplished by the use of several means now understood by the intelligent.

Next to preventing marriages which should not be made, is to help in making those permanent which, after proper investigation, have been allowed. Here again the vital thing is not the effort to make "uniform divorce laws," certainly not the effort to forbid all separation except for the most extreme marital evils, or the settlement of the vexed question of who, if any one, should remarry when divorced, from the "other half"; the vital thing is to secure deliberation and wise counsel in family difficulties. The vital need is for a legal provision everywhere, which shall secure more accessible advice of the wise and good for the foolish and the confused, more patient waiting to see if things will not mend for the distressed and angry, more earnest trial, under helpful influences of some "external conscience," to "patch it up," and to "go on" even when the family outlook is dark and threatening. The new "Domestic Relations Courts," one of which has been established in New York and one in Chicago, are a promising beginning of what is most needed. The children's court, with it probation system at first applied only to children but now more logically to parents as well, has shown us the way. A set of magistrates chosen for special qualities of mind and heart; a private hearing where the interview may have the sacredness of the confessional; a probation system made so flexible that it may worthily take the place in modern society of the "family counsel" of the older collective control of individual couples; a rigid law, commanding a pause of some specified and proper time before any divorce could be granted, after the first appeal to the magistrate for relief and while separation could give immediate relief from unbear-

able conditions; a tendency, established by the court, as representing the social interests involved, toward rehabilitation of the family in all practicable ways; and last, but not least, the *absolute abolition of any commercial trafficing in divorce by any lawyer of any grade or sort,*—these would be first steps toward making the family more stable without destroying individual rights. What if, after all this has been done, married couples still demand entire separation, legal divorce and permission to remarry? Then it seems that society may not say them nay. It is a tragedy, if a marirage has proved so bad a mistake; but it is the mistake, rather than the outward expression of it, which is the deepest tragedy. It has been shown again and again that it is after the marriage has been really given up as impossible and the couple have definitely, if privately separated, that the divorce is secured. That is to say, divorce is a legal recognition of what has existed for a considerable time in fact. Here again the State, (which cannot under democracy forbid such divorce for grounds which will not admit of cure by palliatives such as have been indicated), must use its full power to prevent the divorce from injuring the lives of the children involved beyond what is inevitable. Far too little care is now exercised on this point. If those clamoring for forbidding remarriage of any divorced person would give some effort toward securing better conditions for the children of divorced parents it might be more useful.

The State should place under its own care all children of divorced parents as special wards of the Domestic Relations Courts, to secure all possible protection and aid to such unfortunate children, perhaps by means of a legal guardianship during minority of some mutually trusted person who would make the parents and relatives on both sides less selfish and quarrelsome and more helpful in the right upbringing of the children. This provision might furnish a self-acting check upon divorce itself where children were concerned; and in any case the children would be less unfortunate than when obliged to suffer the consequences of parental mistakes.

Finally, the great demand is for more ethical training and more social aid to prevent the conditions which make for instability in marriage. The primal object of the family, the well-being, the nurture and the training of offspring,—can alone be secured in the present and in any future in sight as it has been secured in the past by a measurably stable family life. We cannot therefore accept Milton's ideal of marriage as an arrangement solely for the happiness of individual men and women. Marriage is indeed the highest means we have for securing the happiness of the majority of human beings. Marriage is also the finest and most effective moral discipline of both men and women who love each other and desire to call out the best in each other's nature. But if there are children, and marriage can hardly be fully complete either as joy or discipline without children, then the social duty to make that marriage successful in the highest sense must be accepted as binding. We must therefore reincarnate the old sanctities of family life in new forms. Marriage must still be conceived as a sacrament; not in the old form that elevates one church ceremony above all other rituals, and denies to adult human beings the right to free themselves from intolerable conditions after certain formulae have been pronounced; but a sacrament in the sense that makes marriage a spiritual bond and its end the moral culture of the race.

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ROBERT COLLYER

Engagement Calendar for 1912.

This calendar, compiled by Mrs. John Haynes Holmes, contains 53 quotations from Dr. Collyer's sermons, with his photograph on the cover. It is a suitable Christmas or New Year's gift, and may be obtained at the New York Unitarian Headquarters, or prepaid, by sending $1.00 to Mrs. O. C. Skeele, 1400 Clinton Avenue, New York City.

The Novel as a Factor in Contemporary Morals

By *Harriet T. Comstock.*

Author of "Joyce of the North Woods."

HAD my subject been transposed I think it might have placed the facts clearer. For while the novel is, undoubtedly a factor in contemporary morals; the moral, or unmoral, conditions of our day are tremendous factors in the novel and, to a great extent, account for its existence in the form it largely assumes at present.

If the novel *ever* fulfills its functions it must strive to be a history for the future. By its achievements along this line we are enabled somewhat to estimate its value and assign to it its proper place in the Hall of Fame. If it persists past the hour of its publication; if its vital humanity is not limited to the little circle that witnesses its rise and fall, we may safely conclude that it has, at least, the germ of greatness and partakes of that quality that makes all masterpieces the inheritance of all ages.

Fielding, we are told, produced the first perfect form of the novel; ever since then in varied sub-division it has been a vital feature in our lives.

Fielding's type was, as you know, designed only for amusement: its greatness lay in its truthful portrayal of customs, manners and characters of its time. Without seeking to instruct or print a moral, Fielding did both, unconsciously, in his masterly veracity. Because of this his novels are, today, read with a sincere respect for the purpose for which they were written and for their value as history. Many hold that this standard of Fielding's should be acknowledged as the only legitimate one for the novel. All other forms ought to be classified outside this realm. Only recently a critic assured us that Thackeray and Dickens never wrote *novels* at all and, keeping Fielding's type before us, certainly Dickens, at least, overstepped the bounds. In most of his books he frankly adopts the role of instructor and he generally has reformation in view. I am inclined to think that most of us will agree that to limit the novel to any one form would be to restrict its usefulness and power, but it should, I believe, be always a faithful portrayal of present conditions, problems and manners and, if possible, *characters.* Even if a book is designed merely to give pleasure, it may show distinctly how this generation can be pleased and by what; as such it will have a lasting value and I know all of us have in mind bits of literary flotsam and jetsam that will drift into the future and be preserved for the truth that is in them.

Today we have pre-eminently the Problem Novel and this is significant.

The writer must keep his finger on the public pulse. He must know what the public wants and like a good physician he must appear to meet this demand even while he reserves, secretly, for himself the right to prescribe what he believes the public *needs.*

The novelist may see with prophetic eye the evils and problems around him, he may burn with divine ardor to set these errors right by the majesty of his art but he can never do so unless the public sentiment, at least, is with him. The writer who sets forth as a John the Baptist crying in the wilderness is foredoomed. He will be a faithful failure, and defeat his own high aim. The future may honor him—if he escapes the waste basket—but if it does it will be because the future is awakened to the truth he earlier saw.

The writer and the reading public must be in sympathy. Only as a man or woman recognizes this can he or she hope for success or, indeed, merit it.

In all civilizations the best novels give us the clearest pictures of conditions political, social, religious and moral. In countries where oppression clutches the newspapers and magazines the novel is about all we have to rely upon for certain data. In Russia particularly have men and women recognized this and the writers of that land have from the first

used the novel as the vehicle of their souls' expression and their people's hope.

More and more is this possibility of the novel being utilized. It accounts for our Problem Novel. This is the day of problems; sentiment is with the man or woman who portrays them in fiction and seeks to find solutions. Novelists are quick to discern all this and they are secure in the position they are taking in exposing hypocrisy of religion, ethics, customs and politics.

The novel does not form conditions, but it is a mighty factor in exposing them and giving courage to public sentiment already aroused.

To be sure there will always be brave souls who must blaze the path, but even these must have a subconscious knowledge of a backing.

When Mrs. Humphrey Ward wrote Robert Elsmere she sensed the psychological moment—today the book would hardly make a ripple, but once Mrs. Ward stirred the sluggish waters of her day lesser brothers and sisters of the pen rushed eagerly in thus proving how the dormant sentiment of the hour was struggling for spiritual light and religious freedom.

It is only when politics nauseate the public mind that political novels evolve; it is only when society is satiated with its own folly and vices that such books as are being published today become possible.

Now I am willing to stretch the scope of the novel past the Fielding form. So long as a writer does not wholly miscall his work I believe it is legitimate for him to claim the possibilities of the novel; mark it by the magic title of fiction and thereby reach the large class that shies at essay, treatise or plain, unvarnished fact.

Only second to the drama comes the novel if it be granted this liberty and so I come to the tremendous factor that the Problem Novel of our day stands for.

I must, of necessity be restricted in the list of books I am about to mention and I am aware that my choice is open to argument but I hope I can prove my point.

The Jungle, if judged by the Fielding form, is not a novel at all. The slight trail of romance that runs through it is nothing compared to the awful mass of facts that predominate for the sole purpose of bringing about reform.

Many say that Mr. Sinclair in his focussing of evils upon one or two characters, overreached his mark, unbalanced his argument, but Mr. Sinclair, if he was anything, was a reformer. He used his novel as a weapon upon an already conscience-stricken public and his method is the method of his kind. Mrs. Stowe did this if you recall and thereby stirred millions of hearts as no calm, judicial setting forth of facts could have done.

Why I remember how, as a little girl I read Uncle Tom's Cabin and became convinced that the South was a region of whipping posts and slave markets; that its inhabitants were all bent upon cruel treatment of the black man. It took years of mature thought to show me that Mrs. Stowe was a master of her art. She was not writing for the childish mind or the Gradgrind lover of calm facts; she was driving home to hearts and souls, an awful truth and every blow she struck fell upon the *one* entering wedge.

That is what Mr. Sinclair did; and like it or not, denying that his book was a novel, he yet, by its power gave the public conscience an impetus from which it is yet acting. Viewed from this point the Problem Novel of today is a serious matter. It should inspire its authors to treat it sacredly and truthfully; it should arouse the public to demand a just portrayal of the subjects discussed and it should not be lightly ignored.

Of course such serious books as Olive Schriener's *Woman and Labor* will outlive many of the novels that treat of similar matter, but *Woman and Labor* will not be read by ten where a work of fiction will be read by a hundred. That wonderful book covers most of our present-day social evils; it is reverenced by men and women who think as the author does and go to facts for their inspiration. But the big reading public, the vital, busy public wants its information to come to it highly colored and human to the last degree. This public *needs*

knowledges and needs the quickened conscience—it must receive, largely, its wider experience vicariously; it goes to the theatre to see humanity, like unto its own; suffer, triumph or struggle in ways it can understand,—it must have its books clothed in expression and form intelligible to it—hence the problem novel of today and its success that many of us wrongly, I think, deplore.

Woman and Labor will not be read where Karin Michaelis' *Dangerous Age* will be. Miss Schriener lays bare the evils of the present day economic condition of women; but in *The Dangerous Age* we have a woman *living* these evils. A woman against a cold fact will win out every time with public sentiment!

Rightly interpreted *The Dangerous Age* is a powerful incentive for better living and a preparation for that time of a woman's life when, first emotions and exactions over, she enters a period when alas! many have much to retire *on,* but as Mr. Chadwick used to say: very few have anything to retire *to!*

Now mark you, no such book as *The Dangerous Age* could have passed through a publishing house, unless a big vitalized sentiment were awaiting it. Having met a demand it is stirring Europe and gaining its way even here where, in a measure, our American womanhood can appreciate what our Scandinavian sister is trying to achieve.

Do you think such a truth as *The House of Bondage* could ever have reached the importance it has if Mr. Kauffman had not been inspired to send it forth in novel guise?

The public is wakening to the curse of the social evil. Men and women are recognizing that this is a problem for men and women to attack together—frankly, sacredly and with determination for the good of the human race the world over. There are articles, statistics and books galore treating of this subject—but who, outside of students, reads them?

And here, at the critical moment comes Mr. Kauffman leading that poor, little helpless school girl of the Pennsylvania village to the footlights of our literary stage. With consumate art he makes her play her ever-losing game against the big, organized curse that menaces our public and private morals and health.

What woman can read this book and ever dare shrink back upon her protected isolation with indifference? What man can read it and not rouse to its call of proving it a libel on his sex or a fact to be acknowledged and battled with to its death?

Such a novel as Mr. Kauffman's convinces us that this social evil is a man and woman's question! The brutality of the book becomes sublime if we catch the vision of the author's purpose; such books are indeed tremendous factors in contemporary morals not, however, as *revealers* alone, but *inspirers* for service to God and man.

Dare we turn our backs upon them; belittle their importance? Suppose we do, what happens? We cannot kill them —their several editons will take care of that. We may say they are not novels and we may seek for other forms that please, amuse or divert but the future is going to accept the present day problem novel as—history and it behooves us while this history is in the making to demand that it be writ true and faithful.

In the time on beyond when man and woman stand equal and working for the common good of the race, they will take up the Dangerous Age and other such books, with the seriousness that ought to move us now. In the clear-visioned future when the child stands for the sacredest thing the world can produce, think what a public will feel when it harks back,—via the novels of today—to a so-called civilization that exploited its little ones for man's lust and gain.

We must stand or fall by our attitude regarding these problems, and any form of art that can enlighten and arouse us should be welcomed as divine inspiration.

The drama and the novel are rare mediums for reaching the public. First and foremost we, as the public, should sternly demand truth of portrayal. Establishing that we should regard the drama and the novel as the most significant factors in contemporary morals and support them as we do the pulpit, the school, our best charitable institutions and the press. Let us be exacting in our attitude toward

them—but above all else we should be sane, sympathetic and courageous.

We should not estimate the novel or drama by its fitness to be read or witnessed by a kindergarten audience. We are forming the world for our little ones not making it a spectacle for their amusement. Every possible advantage should be taken by intelligent men and women for acquiring knowledge and getting an all-around view, and believe me, it is wiser and easier to keep a kindergarten audience from our theatres and libraries than it is to blind them to the dire effects of our own ignorance or indifference.

The Occasional Hymns of Our Great Preachers

By Henry Wilder Foote.

I.

IN nothing has our Unitarian hymnody been more fortunate than in the fact that at no time has it been dominated by a single great name. Among the English Independents the prestige of Isaac Watts was such that for nearly a century it practically stifled the efforts of smaller men. Even after the productions of other writers became numerous the name of Watts remained pre-eminent on the title page, so that volumes of "Watts' and Select Hymns" have not yet wholly disappeared. In similar fashion Charles Wesley has so dominated the Methodists that they have produced only a very few hymns since his time. The feeling that it was hopeless, indeed almost impious, even to try to equal his lyrics, seems to have quenched fresh efforts at hymnody. In the Church of England, however, as with us,—the two great sources of 19th century hymnody in English,—there has been a long succession of gifted writers, each contributing his characteristic note to the general chorus. Hardly less remarkable, indeed, than the contributions of our three or four greatest hymn writers has been the surprising number of fine hymns written by the men of lesser distinction. There are at least a dozen Unitarian ministers of the last century whom we do not think of primarily as poets, who nevertheless wrote one or more hymns that have won a permanent place in our books of praise. Probably it was the need felt by these men for hymns which should adequately express the liberal point of view which led them to write, but they had the power to phrase these stirrings of the spirit because they belonged to a group which was moved by as lofty an idealism, and possessed as pure a culture as was to be found in America. In Julian's Dictionary of Hymnology it is written of the Unitarian hymn writers, "Possessing a large share of the best blood and brain of the most cultivated section of America, they exhibit a long array of respectable hymnists whose effusions have often won the acceptance of other bodies." Not a few of these writers were men who were distinguished in their day as theologians, scholars and preachers,—indeed almost all those whose hymns are touched upon in this article might fairly be classed among our great preachers, though some of our greatest preachers have left no hymns behind them. In this article it will not be possible to deal with the work of living writers, for, though this rules out some lyrics which stand among our best, the songs of the illustrious dead are more than sufficient to fill one article.

The first group of Unitarian ministers whose hymns are to be considered were born before the close of the 18th century. Though it is true that very few of their writings survive in use, yet they are of importance in the history of American hymnody. Among the earliest was James Flint, (1779-1855), minister for thirty years in Salem, Massachusetts. He wrote about a dozen hymns, mostly for special occasions, and commonly couched in the formal and characterless phrasings which we associate with the 18th century. How remote from our modern thought is this stanza, which might have been taken as well from any one of Flint's contempor-

aries,—John Pierpont, or Andrews Norton, or Henry Ware, Jr.,—as from Flint himself.

* * * * * * * *

Here, with a Father's gracious eye,
Behold the suppliant throng,
Oft as they breathe the imploring sigh
Or wake the choral song.

The best and most spontaneous of all his hymns is the one he wrote in 1840 for the 200th anniversary of the original incorporation of the town of Salem. It is natural in expression, free from formalism, and is well worth keeping for use on Forefathers' Day. It is to be found in most of our hymn books, so that it is hardly necessary to print more than the first two stanzas:—

In pleasant lands have fallen the lines
That bound our goodly heritage;
And safe beneath our sheltering vines,
Our youth is blest, and blest our age.

What thanks, O God, to thee are due,
That thou didst plant our fathers here,
And watch and guard them as they grew,
A vineyard to the Planter dear!

* * * * * * * *

John Pierpont (1785-1866) was another writer of considerable distinction in his day, whose best known poem is that beginning

The Pilgrim Fathers—where are they?

He was a graduate of Yale, who, after following legal and commercial pursuits for a time, entered the ministry at the age of thirty-four, becoming pastor of the Hollis Street Church in Boston. He was a striking figure, an able preacher, and a vigorous advocate of various reforms, notably of the temperance and abolition causes. Indeed, while at Hollis Street he became involved in a famous controversy with the trustees of his church, on account of the ardor with which he advocated the cause of temperance. The dispute as to whether the trustees could require his resignation was eventually decided in his favor by an ecclesiastical tribunal. He served at Hollis Street for twenty-six years, and had two other churches before his retirement. His poems, commonly written for special occasions, are mostly forgotten, and but one hymn survives in our hymn books, that which he wrote for the opening of the Barton Square Church in Salem. Its theme, "Universal Worship," has kept it alive.

O thou, to whom, in ancient time,
The lyre of Hebrew bards was strung,
Whom kings adored in song sublime,
And prophets praised with glowing tongue!

Not now on Zion's height alone
Thy favored worshipper may dwell;
Nor where, at sultry noon, thy Son
Sat weary by the patriarch's well.

From every place below the skies,
The grateful song, the fervent prayer,—
The incense of the heart—may rise
To heaven, and find acceptance there.

* * * * * * * *

Andrews Norton (1786-1853), a graduate of Harvard, was never settled over a parish, though he had studied theology and done some preaching, but he was widely known as a distinguished professor in the Harvard Divinity School. Perhaps in many minds today the only association with his memory is his unfortunate criticism of Emerson's famous Divinity School Address of 1838, which made so great a stir at the time, and is so completely accepted today. Andrews Norton called it "the latest form of infidelity." It is only just, however, that we should not allow ourselves to be prejudiced by this error of judgment, but that we should remember that Norton was a man of great abilities as writer and scholar, and a strong constructive force in the Unitarian theology of his day. His few poems are marked by a good deal of real literary excellence, but they are smoothly flowing and self-contained rather than stirring or moving, and like so much of the poetry of the period, they deal with oppressive iteration on sorrow and death, funerals and the tomb. One would suppose that the sight of a beloved friend stretched upon a bier alone could rouse sufficient emotion to cause the poet to break into verse! Yet there are occasions for hymns expressing the moods of sorrow and resignation, though we seem to find them far less often than our fathers did, and Andrews Norton wrote one in 1809 which has survived to our present day,—that beginning,

My God, I thank thee; may no thought
E'er deem thy chastisements severe;
But may this heart, by sorrow taught,
Calm each wild wish, each idle fear.

Another hymn, more widely known and more truly expressive of our modern thought, in spite of its somewhat formal phrasing, is that which he wrote in 1833

for the dedication of a church. Dropping out a stanza or two, containing what seems to us a morbid reference to "tombs," we get a really fine hymn.

Where ancient forests round us spread,
Where bends the cataract's ocean-fall,
On the lone mountain's silent head,—
There are thy temples, God of all!

* * * * * * * *

All space is holy, for all space
Is filled by thee; but human thought
Burns clearer in some chosen place,
Where thy own words of love are taught.

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Nathaniel Langdon Frothingham, (1793-1870), a Harvard graduate, became minister of the First Church in Boston in 1815. It was his only parish, and he served it for thirty-five years. He wrote a good many poems, and several of his hymns are of splendid quality, though often filled with theological implications no longer acceptable to us. The best of all, and the one most certain to hold a warm place in the people's hearts for many years to come is the noble song which he wrote in 1828 for the ordination of William P. Lunt in New York. Dropping out one inferior stanza especially referring to the ordination, four stanzas remain which strike the universal note. The hymn is a true lyric, which sings itself perfectly to Knapp's tune Wareham. There is not a single unnecessary word; not a word which mars the rhythm or obscures the sense. This is one of the best of our hymns.

O God, whose presence glows in all
Within, around us, and above!
Thy word we bless, thy name we call,
Whose word is Truth, whose name is Love.

Hardly less beautiful in lyrical quality, and marked by a tender wistfulness much like Whittier's, is his "Communion Hymn," now comparatively little known among us, but formerly much used. The infrequent observance of the communion in our churches, and the theological implications of the hymn,—about which perhaps we are unnecessarily sensitive,—have resulted in its falling into disuse. But it is well worth reprinting here, both for its real beauty, and because it illustrates a certain aspect of the older Unitarian piety, the spirit of which we cannot afford to lose, however its expression may be modified.

"Remember me," the Savior said,
  On that forsaken night,
When from his side the nearest fled,
  And death was close in sight.

Through all the following ages' track,
  The world remembers yet;
With love and worship gazes back
  And never can forget.

But who of us has seen his face,
  Or heard the words he said?
And none can now his look retrace
  In breaking of the bread.

Oh, blest are they, who have not seen,
  And yet believe him still!
They know him, when his praise they mean,
  And when they do his will.

We hear his word along our way;
  We see his light above;
Remember when we strive and pray,
  Remember when we love.

Henry Ware, Jr., (1794-1843), like Andrews Norton a native of Hingham and a Harvard graduate, was famous as Emerson's predecessor in the Second Church in Boston, and still more so as Hollis Professor in the Harvard Divinity School for thirteen years. Dr. Ware was chiefly noted as a theologian, who led the liberal forces in the great Unitarian controversy of a century ago. In his collected writings there are a number of poetical productions, but, for the most part, they lack warmth and lyrical quality. Two of his hymns, however, have had a fairly wide circulation. The one which begins,

Great God, the followers of thy Son,

still finds a place in our hymn books, though it is undoubtedly declining in favor. Aside from its own merits it has also a certain historical interest, for it was written for the ordination of Jared Sparks at Baltimore in 1819, the occasion upon which William Ellery Channing preached his famous "Baltimore sermon." Few indeed have been the occasions which have called forth two such productions as that sermon and this hymn. Ware's second hymn, on the "Resurrection of Christ," written in 1817, is much the most widely known of all his productions. It has the true lyric note and is an admirable Easter carol of the period. A generation ago it was still popular in our churches. Today it is seldom used, for we have left behind us the conception of the resurrection which it expresses. Nothing, indeed, more clearly indicates the

theological progress of the last century than the study of the hymns which were the product of the advanced men of their day, which were once accepted as the most adequate expression of our liberal thought. What was satisfactory to Unitarians of 1875 today fails to touch us at all, if, indeed, it does not seem to strike an altogether false note. Presumably few of us will ever sing again this joyous carol of Henry Ware's, but it is worth while for us to be acquainted with it, if we are at all interested in the development of Unitarian hymnody.

Lift your glad voices in triumph on high,
For Jesus hath risen, and man cannot die;
Vain were the terrors that gathered around him,
And short the dominion of death and the grave;
He burst from the fetters of darkness that bound him,
Resplendent in glory, to live and to save:
Loud was the chorus of angels on high,—
"The Savior hath risen, and man cannot die."
Glory to God, in full anthems of joy!
The being he gave us death cannot destroy!
Sad were the life we must part with tomorrow,
If tears were our birthright, and death were our end;
But Jesus hath cheered the dark valley of sorrow,
And bade us, immortal, to heaven ascend:
Lift, then, your voices in triumph on high,
For Jesus hath risen, and man shall not die.

(To be Continued.)

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THE FIRST UNITARIAN CHURCH IN ERIE, PA.

THE annual business meeting and fellowship supper of the First Unitarian Church proved the best attended and most enthusiastic annual meeting ever held in the history of the church. Reports were read by the officers of the various departments of the church, and showed that every department of the church was in splendid working condition and that the past year has been the best and most active in the fourteen years of the history of the church.

Mr. A. J. Sterrett, the treasurer, presented a glowing report showing all current expenses met and provided for, the past church debts greatly reduced, a good balance in the treasury, and a splendid subscription list started for the present year.

Mrs. C. F. Ehlers reported the Woman's Alliance doubled in members and attendance; that the postoffice mission department had distributed in Erie and vicinity 12,000 Unitarian sermons sent to us for distribution by the Boston office.

Mrs. Byrnes reported an active year for the Sunday School, the membership about doubled, a large adult class, and a growing Cradle Roll.

Mr. Byrnes, the pastor, explained the plans, workings and methods of the Open Forum and invited all the congregation to remain and hear it and get back at the minister if he departs from truth and right in his sermon. Mr. Byrnes also reported the organization of a strong Men's Liberal Club, which will meet once a month during the year.

The congregation voted to introduce a new hymn book, known as the Unity Hymns and Chorals, which will greatly add to the beauty of the regular church services.

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RITA MARKOE.

By Ruth Sterry.

O the dancing eyes and the flying feet,
The lisping French so baby sweet,
The old world manner so strangely new—
With the butterfly's love of the spring,—that's you,
Rita Markoe!
As you dance and sing
I am wondering,
If from some granddame days gone by,
Came your long black curls and your flashing eye,
Your foot's high arch, and your quaint old air,
As you flutter and sing, now here, now there,
Rita Markoe.

Did your wise great-grandsire years ago
Fighting for peace in his nation's throe,
See far down in the future days
A dear little maid with old world ways,
Rita Markoe?
As you dance and sing
I am wondering,
Will you be as brave when the crisis waits
Outside your womanhood's guarded gates;
Will you be as true through doubts and fears,
Through the trials and sorrow and pain of years,
Rita Markoe!

Flutter and sing 'till your baby days
Are lost in maidenhood's wonderful maze,
Sing, 'till our own hearts catch the rhyme,
And we dream and dream of our own springtime,
Rita Markoe.
As you dance and sing
I am wondering,
Since Heaven's own blue is in your eyes,
And the wisdom of ages about you lies,
If you were not sent like some wonderful star,
To show us how far from the path we are,
Rita Markoe.

"Why Am I Preaching---And What?"

The New York Unitarian Club's Fall Meeting.

SURELY a miracle happened! Eight ministers spoke on the most interesting subject in the world—to them, at a single meeting,—and the hour of adjournment was earlier than usual: not one speaker overran the eight minutes allotted to him: though all spoke on the same subject each had something distinctly different to say:—there were no repetitions,—and what each man gave was not a fragment, but a whole thing—concise, definite, complete—in more than one case we are tempted to say, transfigured.

It was at the first dinner for the season of the New York Unitarian Club, on the evening of Thursday, November 16, at the Aldine Club in New York, whose numbers were augmented by a score or more of semi-guests (those present know what that meant) remaining over from the sessions of the Conference of the Middle States and Canada just held in Brooklyn. The club made hazard of a new place of meeting and a new president. The Aldine Club has some points of advantage over our former place of meeting—also some differences not to be so classified. The new president is an unqualified success. Mr. Emerson P. Harris, of Montclair, N. J., speaks well himself and he can effectively introduce other speakers—and control things when they are speaking. In the few words with which he opened the meeting he set his own standard for the purpose of the club high and distinct. "We have a great opportunity in the New York Unitarian Club," he said: "and I wish that I might be an instrument in realizing some of its possibilities. We need an institution like this that shall be devoted to the stimulation of aspirations and ideals in the midst of the great city."

Behind the long "guest table" with Mr. Harris sat the eight ministers who were called upon for their "experiences." They certainly made a good company to look upon: and these are some of the things they had to say,—as nearly as our scribe could take their words.

Rev. John H. Lathrop of the Church of the Saviour, Brooklyn—("wisest because youngest," the president suggested in introducing him)—said: I try to preach life: and I cannot tell why or how, because genuine preaching must in a certain sense be unconscious: the preacher is not so much thinking about what he is doing, or the reason for it,—as preaching because the passion of it is upon him. The underlying principle of my preaching is to see life,—the world that is at hand, the man as he is,—to see it straight and see it whole, and make my people see it also. I was surprised the other day in looking over some of my old sermons to discover how bare they were of technical theological terms: sometimes a whole sermon without the name of God in it, though the reality of God I trust was not absent. And further, as I preach I grow to have a deeper sense of the divine fact of humanity and to preach the consolation of faith out of the human heart: to preach not only the love of God, but of the love which flows out of the human heart.

Rev. John H. Applebee of Syracuse said: Why do I preach, and what?—in eight minutes! It is a searching question. It goes right to the heart of things. The answer is as old as human aspiration and as young as the latest snow-flake that falls from Heaven. It may seem trite to some of you. I can't help that. There are only two things in all the universe that count for anything, the two immense facts of God and the Soul. And living is the right relationship of those two. I preach God. In the words of Edward Everett Hale, "God is! God is here! God is now!" That one fundamental fact in all the universe: that one word that should ring for ever, that the souls of men in front of the pulpit may be brought to righteousness through the consciousness of God. It means absolute life. It is the angel of peace with the sword in his hand. It brings Society before the bar of absolute justice.

And I believe in the human soul,—child of this God,—not a weakling in degradation but the human soul, sublimely divine, magnificent; born of God, with God's express stamp upon its heart. I preach the vocation of this soul born of God, doing the will of God. That is the vocation of life whatever your avocation may be. Your vocation is to do the will of God and there is absolutely no compromise in that matter. What is the will of God? Ask your high soul and it will tell you. That is my message to the individual. But we can not try to do the will of God very long before we come across another. Goodness is not goodness when it is alone. It is also the fundamental principle of the soul to help to bring in the kingdom of God and this is the twentieth century's call to social service. It means infinitely much. It means that upon you lies the responsibility that every child of God shall have an opportunity to live the godlike life. I preach God: I preach the soul of man: I preach to the individual to do the will of God, I preach to society all together to bring in his kingdom of love.

Rev. Peter H. Goldsmith, D. D., of Yonkers, said: I am to tell you why I am preaching, and what about. Well, I am preaching to relieve my mind. I have things to say that must be said, and therefore I say them. Is there anything more than that? I preach because it seems to me the noblest vocation that a man who wants to do it can have: and I keep on doing it because I can never seem to find anything better to do. To show what he was preaching Dr. Goldsmith reviewed his sermon topics for the last year, all practical, vital, modern and original—with hardly a conventional or theological phrase amongst them.

Rev. Caleb S. S. Dutton of the Second Church ("Chadwick's") in Brooklyn, said: I think I would take issue, first hand, with the topic "What are you preaching about and why?" From my point of view you cannot preach about anything: you just preach. Preaching is the greatest action in the world: It is the revelation of a soul in action: if I am really preaching my people ought to have a revelation of my soul. I am preaching to individuals, not to society: to the men and women in front of me, not to the world outside. I am preaching the severity of life, not the love of God. All is love but all is law. The note of my preaching I take to be that to me life is a tragedy that is to be made a divine comedy. I find myself shunning hymns that say "sweet." I emphasize God's righteousness, and not God's gentleness. I want to preach to Ibsen's world but not in Ibsen's way. In some form or other I am trying to say to my people that we can never say "my brother" until we can say "my God:" and we cannot say "my God" until we each can say "my guilt." I am preaching the risk of life. I find myself shrinking from mushy Universalism. Of our five points of faith there is one I like least:—"the progress of mankind, onward and upward forever." It is too easy. I believe that life is a great adventure where there is always a chance for a man to lose out—and so its contest is real.

Rev. William M. Brundage, Ph. D., of Unity Church, Brooklyn, said: I am preaching because I can't do anything else; because I actually believe that I have been called to the ministry. The religion that I preach is a transformation from a self-centered life to a God-centered life. When I gradually reached the point in my religious life when I could no longer preach according to the ritual of the Methodist church in which I was serving, I preached personal religion, the religion of personal experience; and I have preached that ever since. I believe in God, and I can't keep the name of God out of a single sermon. I believe in the absolute commitment of a man's life to the will of God. I believe in a Revealing God; and that he reveals to men, his children, his will. I cannot sever in my mind the thought of service and the thought of God's will. I believe in the assurance of faith, as I believe in the conviction of sin.

Rev. Edgar S. Wiers of Montclair, N. J. said: When I try to find out what I am preaching about it comes back to one single thing: We stand in the immediate present of the Eternal Urge: we live close to the secret of the creative reality

of being. We must preach optimism: therefore preaching is a process. And I must preach radicalism, not merely liberalism. We need some of us to be radicals. I believe in the radical gospel because I believe in the eternal process. I am preaching the infinite worth of every human soul. Therefore I preach immortality.

"We come into this world naked and bare;
We go thro' this world troubled with care;
We go out of this world—we know not where:
But if we're the right thing here, we're the right thing there."

Why do I preach these things? Because I believe in the recreative and regenerative value of ideas.

Rev. Merle St. Croix Wright of New York said—(and would that we could convey the manner of his saying and the fullness of his words!)—We preach because we believe that preaching is the finest profession that exists in itself:—not necessarily in ourselves. We would preach better if we were better men: we could preach better if you were better men. Why do I preach? "To make health contagious" in Ingersoll's phrase: "to organize the science of the art of living," as another has said: "to smite the mystic waters from the rock of hard experience;" "to educate our masters."

What do I preach? I preach about what I take pains to know. I preach about anything that is alive in as live a manner as I can do it. There is no limit in the matter, only limit in the manner. I preach ethics chiefly. I preach biography; history by periods and movements. I preach philosophy, but not in the philosopher's dialect. I preach literature all the time. A good sermon is literature not because it comes out of the brain but because it comes out of the heart. Preaching is praying. I preach art: I preach the present crisis. I preach the modern spirit:—the spirit of tomorrow. Unitarianism do I preach, and I find great appitite for it,—and ignorance of it. I preach the progress and the lack of progress of orthodoxy. I don't criticise much, and I don't preach comparative religion much, because it's too easy: Personal religion, always: some vital, spiritual interpretation of science and of life: the glories of nature and of human nature—the use of imagination. For religion to me is life.

Rev. John Haynes Holmes said: Our question of tonight is not only difficult: but it cannot be answered. But running through all history there has been an issue on between the free soul and powers of oppression and wrong, and I believe that that fight is still pending. I believe that the time for battling with evil is not past. I agree with Mr. Dutton, the issue if righteousness is not a dead-sure thing, that we take it too easily. The Devil is stronger in this world than God is. I do verily believe: and it is our business to fight on God's side as though the fight were critical. What God wants is a world that is different from this world: a world that is filled with justice not with injustice: of free opportunity and fair chance for every soul, not a world of special privilege: a world in which there is no rich and no poor, no great and no small, no Christian and no pagan, no native and no alien, a world that is charged through and through with democracy. We haven't got that kind of a world now: we have a world very different from the world God wants. So long as I see what Jesus of Nazareth saw two thousand years ago,—that this is a world of the rich and the favored, I believe that it is my business, Sunday after Sunday, to stand in my pulpit to give battle-cry to rush into the fight—God's fight for Righteousness and Justice,—bidding those to follow who will.

Rev. Leon A. Harvey, of Flatbush, said that he strove to make some great fundamental, like one of the ten commandments, stand as the background of the drama of life, in each Sunday's preaching and show his people how life might be lived with this background here beyond, yet with the picture of life's immediate ideals and aspirations vivid before it. It does not seem to me, he said, that when the preacher is done the people should go away with any doubt that there is a good God, or that the triumph

of God's love is uncertain: while I often feel that I am holding up this phase of what life ought to be, and making it vivid, perhaps in contrast with what life is, and the stern demands of life, I find that the congregation will somehow feel as the sum of it all that life is much worth living, and that the word of service is one of abounding joy.

Then, last of all, Rev. Thomas R. Slicer was called upon for a word of final benediction. We cannot reproduce his words: they were words of intimate encouragement and inspiration, read from the chapters of his own rich experiences and ripened ideals.

And at quarter after ten we adjourned.

The Modern Church and Social Justice

Conducted by REV. JOHN HAYNES HOLMES.

The Washington Conference.

IT would be a pleasure to comment in this place upon the recent Unitarian Conference in Washington, D. C., and record my impressions of the various events which served to make this twenty-fourth session one of the most delightful and invigorating in the entire history of our body. This Department, however, is specifically concerned only with those matters which pertain more or less directly to the problem of the relation of the church to what is now everywhere recognized as "the social question," and beyond this it is not proper that I should go. Furthermore, the story of the Conference has been duly recorded in the columns of this paper, and adequate comment has been made upon those features of the gathering which were of greatest interest to the denomination at large. It remains for me to speak only of the significance of the occasion from the standpoint of those who are interested in the socialization of the church as the supreme religious problem of the hour, and indicate wherein the Conference succeeded or failed in its treatment of this overshadowing question.

Let it be set down here at once, without any qualifications or reservations of any kind, that the Conference of 1911, from this point of view, was a remarkable success. For the first time since the social issue challenged the moral earnestness and spiritual sincerity of the churches of organized Christendom, the Unitarian body seemed to respond to its appeal, and answer its call with one mighty shout of glad and courageous determination. For the first time the Unitarians seemed to "find" themselves upon this question. The note of hesitancy was never sounded; the word of caution remained unspoken; the rebuke of sincere reactionism and the frightened protest of selfish "standpatism" were alike conspicuous by their absence. For once the radicals seemed to feel no impulse to fight their way to ground that was manifestly perilous, and the conservatives seemed to show no desire to hold to positions which had long since become absolutely untenable. After years of more or less impatient waiting the advocates of the new gospel suddenly found themselves in the house of friends —their message understood, their ideals accepted, and their motives unimpugned —and it was an experience not soon to be forgotten! Some there are who may still feel tempted to lament that this glad day of Pentecost was so long in coming; some will long deplore that our body was among the last to feel the impulse of the new spirit of the times, and thus, in its advance, has been able to move only to ground which has long since been occupied by other forces; more than one have complained that the Conference action took our body but a pitifully short distance on the long and dangerous road of social change—and this a distance which has been surveyed and measured and paved like a Parisian boulevard, and trodden by a myriad feet before our own,—and are fearing that, when the call sounds, as it must sound tomorrow, for "the forward march" into the wilderness of new endeavor which is just ahead, the battle of

the last five years will have to be fought all over again, with the same antagonisms and bitternesses as before. But all these feelings, however sound they may be, must for the present at least be lost in the sense of joy that overwhelms us at the thought of how much this Conference really achieved. For all too long a time it has been our unhappy lot to watch the great army of the Kingdom marshalling its forces, abandoning its long-occupied entrenchments, and marching bravely away into an undiscovered country, to fight the Devil in his new-found citadels of evil, while our Unitarian body remained comfortably encamped by the highway, laying siege to fortresses that had long since been deserted by the enemy. Now, however, we see the Unitarians breaking camp with the others—we see them falling into line and keeping step with those who have heard the call and have already moved ahead. The day of cowardly reaction, of stupid conservatism, of deaf, dumb and blind "stand-patism," seems to be over, at least for the present. We have recognized that we must move—we have seen the direction in which we must advance; it remains now only for courageous hearts to follow brave leaders to the very end.

The Conference was notable in several ways. In the first place, it was notable for a program which showed a clear apprehension upon the part of the Council that a new day has dawned for our liberal religious movement. For the first time in the history of our national gatherings, so far as I know, one entire session was given over to the consideration of the social question, and was specifically labelled "the Sociological Session." Some of us felt when the program was first received that the subject set down for discussion at this session was unduly limited, and showed an interest in method, at the expense of ideal, which was hopelessly out of place for a body which has no mission to serve if not that of pure religion. Some of us could not refrain from smiling at the elaborate "introduction" to the program of the session, which seemed to reveal an almost painful solicitude as to what might happen, if we were not all fully instructed beforehand as to what was expected of us. But our temptation to "sit in the seat of the scornful" was fittingly rebuked by the session itself, which gave us the testimony of valued experts upon one of the most important methods of modern social reform, which again and again sounded the note of idealism in no uncertain tone, and which found practical expression in a carefully worded resolution which constituted a unique and valuable contribution to the practical philosophy of the social question. Here, in this one particular at least, our body has achieved the honor of leadership; and our unstinted praise is due to those who formulated this line of action and saw to its successful prosecution.

The Conference was notable, in the second place, for the uncompromising character of the utterances which were spoken from its platform. Dr. DeNormandie's fearless sermon, with its straight-from-the-shoulder discussion of some of the most delicate phases of the social unrest of our time, its prophetic rebuke of the unspiritual tendencies of much of our contemporary religious activity, its trumpet-toned challenge to the church to serve the crying needs of the world, its clear recognition of the darker aspects of our modern civilization together with its radiant optimism of outlook, above all its stirring appeal to the abiding spiritual verities of life, sounded a keynote at the very start to which it seemed as though every later utterance was miraculously attuned. To be sure, the program offered little opportunity for the expression of that radicalism for which many of us were yearning. Few, if any, of the really controverted problems of the day came within the purview of the gathering at all. If the Conference failed anywhere, it failed, both because of the nature of the topics arranged for treatment and because of the deplorable shortness of time allowed for open debate, in inhibiting all discussion of these mighty topics of the present hour, which are calculated to strike fire in any assembly. Here the old timidity of our body was all too much in evidence. But in so far as opportunity was offered, our speakers hewed straight to the line, letting the chips fall where they would. The

red-hot discussion of the peace question on Tuesday night, the heat for the moment generated in the discussion of the resolution on the Russian passport question, the narrow escape from the opening up of the woman suffrage issue in the discussion of the Social Justice resolutions, showed clearly enough the temper of the gathering, and the things that would have been said, had the chance been given. As it was, however, the utterances were uniformly of the prophets' order, and showed an alertness, vigor and courage which have been long lacking in our body.

Most important of all, however, was the adoption of the noble set of resolutions which was offered by Mr. Wiers on behalf of the Unitarian Fellowship for Social Justice. No better illustration of the change that has come over our body during the last few years, in regard to the social question, could possibly be found than the acceptance of these resolutions without a single dissenting voice. Their adoption by the Chicago Conference two years ago might have been possible, but it would have been accomplished only after a fight and by a narrow margin. Their consideration by our Atlantic City Conference of four years ago would have been doubtful and their adoption out of the question. Now, however, all this has been changed. The reading of these resolutions by Mr. Wiers was greeted by long and loud applause; the business committee endorsed them without a dissenting voice; and their adoption by the Conference was troubled only by the desire of some of the delegates to broaden their scope and emphasize their application.

The significance of these resolutions lies in the fact that they put the Unitarians definitely on record with nearly all the other Protestant sects of America as endorsing the identification of the church with certain very definite conceptions of social progress. Based upon the famous Methodist resolutions of 1907, and the similar resolutions which have been passed since then by the Baptists, Congregationalists, the Federation of Churches of Christ, and various other religious bodies, these resolutions read as follows:

"The National Conference of Unitarian and other Christian churches stands and believes that the individual churches must stand and work:

For equal rights and complete justice for all men of all races, in all stations of life.

For the right of all men to self-maintainance, a right ever to be wisely safeguarded against encroachments of every kind.

For the right of the workers to some protection against the hardships resulting from swift industrial changes.

For the principles of conciliation and arbitration in industrial dissensions and the full consideration of the rights of the public at times of disagreement or industrial warfare.

For the protection of the workers from dangerous machinery, occupational disease, and mining disasters.

For the abolition of child labor and the protection of children from exploitation in industry and from work that is degrading, dwarfing and morally unwholesome.

For such regulation of the conditions of toil and hours of labor for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven and a wage based not on a seven-day week but on a six-day week.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of workers and for those incapacitated by injury in industry.

For the control of the natural resources of the earth in the interests of all the people.

For the .gaining of wealth according to the highest ethical standards and the holding of wealth as a social trust.

For the discouragement of the immoderate desire for wealth; and the exaltation of man as the end and standard of industrial activity.

For the abolition of poverty.

For proper housing; for the proper care of dependents and criminals; for pure food and drugs; for wholesome recreation; and for international peace.

For such safeguarding and extension of the institutions of democratic government as will permit and insure the maintenance of the rights of all against encroachments from the special interests of the few."

It will be noticed that these resolutions follow very closely those previously adopted by other religious bodies. The changes are few and slight, but it is gratifying to notice that these changes are all

in the direction of greater radicalism. Thus, our resolutions call for the "abolition" instead of the "abatement" of poverty; they speak for "equal rights and complete justice" not only "for all men in all stations of life," but also "for all men of all races"; they recognize "the rights of the public at times of disagreement in industrial warfare." And they add one new and original plank of great significance in the demand "for such safeguarding and extension of the institutions of democratic government as will permit and insure the maintenance of the rights of all against encroachment from the special interests of the few." These resolutions should rightly have been among the first instead of among the last to be adopted by the churches of America; but our delay in presenting our social platform has at least brought us the opportunity of formulating the strongest set of principles yet devised. To Mr. Wiers, the President of the Fellowship, our body is immeasurably indebted for his able leadership in this matter. He has signalized the opening of his administration by an achievement of the first magnitude.

As I look back upon the record of the Conference, and try to measure its significance for the future of our body, I find myself more and more persuaded of its epoch-making character. It marks, it seems to me, the close of a definite chapter in our history. Certain things hitherto denied, are henceforth going to be taken for granted. Certain points of view hitherto denounced, are henceforth going to be accepted. Certain issues hitherto feared, are henceforth going to be tolerated, if not welcomed.—Nevertheless it is obvious enough that the end is not yet. Much is done, but much more remains to be done. In the adoption of the Social Service Commission Report at the Association meeting last May, and again in the adoption of the Fellowship resolutions at this Washington Conference, one thing was definitely settled—namely, that the church as a church is vitally concerned with the methods and the ideals of the modern social question. This will never have to be debated again. But this is only the first battle in a long campaign. Before us there lies the infinitely greater task of defining this social question, formulating its solution, and committing the church to the acceptance of this solution. Inspired by the victory already achieved, and thankful unto God that "more and better work for the Kingdom" is still ahead, we gird up our loins once again. The way is dim—the end uncertain,—but one thing we know—that the Kingdom lies forward, and not behind! Forward, then! "On to the walls, on to the walls, on to the walls, —*and over!*"

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CONFERENCE OF THE MIDDLE STATES AND CANADA.

Annual Meeting at Brooklyn, N. Y.

IT was a fat program, beyond all question,—chiefly because the program-maker had an exceptional run of luck. And nobody shall say that it was a merely ministerial affair. Of the sixteen names appearing on the program for addresses only six were ministers, and one of these was Mrs. Spencer, chiefly engaged in ethical and philanthropic speaking, and another Mr. Fairley, headmaster of the Roger Ascham School.

The sessions began Tuesday afternoon with a characteristically wide-awake Alliance meeting, largely attended. First there was a discussion of post office mission matters by the Post Office Mission workers. Then at three o'clock Mrs. J. W. Sargent, vice-president for the Middle States Department, called the regular session together with felicitious welcome, and introduced Miss Emma C. Low, president of the National Alliance, who gave a more formal word of welcome from the Church of the Saviour in Brooklyn. Reports from the field followed, and then Mrs. Leon A. Harvey of Flatbush gave a most inspiring address on "The Essentials in the Alliance." These, she said, were organization, loyalty, the missionary spirit, life value, fellowship and inspiration; and each of these topics was further discussed in turn by Mrs. N. J. Bishoprick, Mrs. W. B. Donnel of Orange, N. J., Mrs. W. I. Nichols of Brooklyn, and Mrs. Franklin W. Hooper. An interesting phase of Alliance work was then presented by Mrs. Reinhard A. Wetzell, who told of the "College Graduate Circle" in the Lenox Ave. Church.

Tuesday evening came the "Conference Sermon" nobly preached by Rev. U. G. B. Pierce, D. D., of Washington, D. C., chaplain of the U. S. Senate, and President Taft's pastor. "The Gift of God is eternal life, through Jesus Christ our Lord," was the text, which did not sound specifically Unitarian in its first hearing, perhaps, but which was "translated from the ancient phrase" to a most distinctively modern and universal gospel preeminently progressive in tone. President Southworth of Meadville, and Rev. Oscar W. Hawes of Germantown

assisted in the service; the congregation was large, the music most fitting and beautiful.

The "annual business" of the Conference began the session of Wednesday morning. Mr. Adelbert Moot of Buffalo, a very busy man, but never too busy to be present at a Middle States Conference, presided over our deliberations and gave welcome to the delegates of the conference in wise and witty words. A business committee was appointed, consisting of Pres. Southworth, of Meadville; Mrs. White, of Philadelphia; Rev. A. C. Nickerson, of Plainfield; Capt. Jenks of the Spring Garden Church, Philadelphia; and Mr. John L. Frothingham of Brooklyn; also a committee of credentials whose chairman was Rev. Leon A. Harvey, and a committee on ballots whose chairman was Rev. J. L. Robinson of Barneveld. The treasurer, Mr. C. H. Burdett, presented his annual report indicating some gains in the year's receipts over the year previous, but not enough to make up the deficit. The secretary's report reviewed the changes in ministerial force, the missionary achievements and problems of the year, the work of the headquarters, and the *status* of THE UNITARIAN ADVANCE.

Then came the great address of the morning, by Rev. Anna Garlin Spencer, of New York, on "Modern Problems of Marriage and Divorce." We publish the substance of this address elsewhere, and need not therefore characterize it here. It was enthusiastically received and gave rise to a discussion which was very vital and real. Rev. A. R. Hussey of Baltimore agreed substantially with Mrs. Spencer, but still believed that the growth of the divorce habit was a great menace to society, and always advised divorced people coming to him for re-marriage, "for the sake of others" not to do so. But especially he urged for wider and saner education of children preparatory to responsibilities of marriage and parenthood. Rev. James E. Ecob believed in divorce under certain conditions but would never himself perform a marriage ceremony for a divorced person. Rev. Dr. Brundage, of Brooklyn, Rev. Elizabeth Padgham of Rutherford, and Rev. Ida Hultin of Massachusetts also took part in the discussion, besides others.

This session was held in the commodious chapel of the church, which proved hardly large enough for the audience attending. The noontime service of worship was conducted in the church by Rev. Peter H. Goldsmith, D. D., of Yonkers,—an inspiring and thoughtful service.

At one o'clock the hospitality of the Women's Alliance of the Church of the Saviour awaited us—generous, abundant and most cordial.

In the afternoon the largest company present at any of our sessions filled the church to overflowing, and it was certainly a uniquely interesting program that was discussed. "Significant Factors of Contemporary Morals" was the theme, and four aspects were in turn considered, each by an expert. Mr. Percy MacKaye, the well-known dramatist, and author of "The Playhouse and the Play," spoke of the Theatre, using a very clever and convincing imaginary dialogue between a theatrical manager and "a leading citizen" as his text. He urged for the civic theatre and the revival of city pageants.

Mr. Norman Hapgood, editor of *Collier's*, spoke for the newspaper. The career of Mr. Pulitzer "the father of dramatic journalism" furnished his text, both for things good and things not so good. He believed that on the whole the tendency of the modern newspaper was toward healthier ideals.

Mrs. Hariret T. Comstock of Brooklyn, author of "Joyce of the North Woods" and well-known in our Unitarian circles, spoke of the Novel. We are glad to reproduce elsewhere the whole of her address though we cannot reproduce the charm of her manner of presenting it.

Rev. James A. Fairley of the Roger Ascham School in White Plains, and also minister of the Unitarian Church in Hackensack, spoke of the Public School: the most ultimate and searching factor of all in the shaping of morals. The public school is democratic and socialistic; it gets at essentials and if as it should be, moulds the citizens of the nation out of the raw material of human nature by processes insistent, persistent and elemental.

Wednesday evening, the laymen had it all their own way, though not a few ministers and a preponderating proportion of women sat in the pews to listen. Mr. William R. Billings of the Church of the Saviour presided; Mr. Moot, president of the Conference, spoke of some modern problems of government, which demanded from the men of our churches serious concern; Hon. Geo. Hutchinson of Newton, Mass., was especially welcome because he brought the greetings of the American Unitarian Association of which he is treasurer. Mr. Hutchinson had vital things to say and said them in an attractive and persuasive manner. Mr. Emerson P. Harris of Montclair, the new president of the New York Unitarian Club, spoke significantly of the layman's part in practical organization of church work; Dr. Joseph MacFarland of Germantown, Pa., was most felicitious in his account of his first introduction into the Unitarian service, and set forth strongly his ideal of the true layman's loyalty. Mr. C. H. Burdett, the last speaker, was eager in his plea for the layman's larger share in denominational work.

Thursday morning's session was devoted to the interests for young people and the work of the Sunday School. Mr. O. Ellery Edwards, Jr., president of the New York Sunday School Union, presided, and had an energetic and enthusing way of keeping things going. There were two speakers on the program: Rev. Edgar S. Wiers of Montclair spoke of the "Problem of our Young People." He did not deal mainly with theories or ideals, but with realities. He was able to review in a brilliant recital just what was being done in all the churches of the conference by the young people in social, cultural, athletic, philanthropic

and civic activities, and to find in the story a sturdy reason for encouragement as well as incentive for resolute advance.

Rev. William I. Lawrance, president of the Unitarian Sunday School Society, is always a welcome visitor to our Conferences, never a stranger yet always with a message of inspiration fresh and new. Discussion of the two papers was opened by Mrs. White, pastor's assistant of the First Church in Philadelphia, who spoke vigorously and well, and was continued with animation and profit for an hour or more until time of adjourment came. It was all very much worth while.

To sum it all up this was a stimulating and effective Conference of the "program" sort. It was resolutionless; but chiefly perhaps because there seemed no need to put these people "on record" for things which they gave vital evidence of being "right" about. There was very little business attended to, because real business was not immediately pressing and nobody cared to manufacture business just from nervous anxiety about doing things. To tell the truth the Conference of the Middle States and Canada which is very much alive, has more than once manifested capacity for doing things when the demand for action comes, but it knows how to have a thoroughly wide awake and interesting time when only "program" is in order, which seemed to be the case in Brooklyn.

NEW ENGLAND LETTER.

THE general Conference is over, the Massachusetts elections are over; by the time this communication reaches its readers' hands that holiday for which the country is under peculiar obligation to New England, Thanksgiving, will be over. And soon the year itself will have "descended to the vaulted chambers of the past, where the spirits of dead centuries sit on granite thrones together." So busily engaged do each of these numerous and various events keep us in preparing for the next, that there is little time to talk about them, for whenever ministers and churches do not find themselves otherwise engaged, there is the ever present task of lubricating the machinery of their organizations, or, to borrow a political campaign figure, they are engaged in the repair of their denominational fences. It is evident, however, that more and more the various organizations of the different churches are laying out their work upon long lines. Men's clubs, and the various branches of the Alliance, can tell you exactly the nature of the meeting they are to hold during the month of March, 1912, and parish committees are becoming anxious as to the sort of report which they shall present at the annual meetings of the societies to be held during January or February. These organizations are finding that foresight of such a character is necessary if the various programmes are to be made attractive, while the more folish virgins of procrastination find themselves with but a feeble light by means of which to attract a constituency.

The "Presidential suite" of the Hotel Vendome, in Boston, was a busy place on the 9th, 10th and 11th of November, during the progress of the Biennial Bazar of the Young People's Religious Union. Everything was here that money could buy, and every pocketbook was carefully examined by an officer of the Union to see that the parting guest had been completely relieved of financial resource, with the exception of course, of the necessary car fare.

Rev. John Snyder of Nantucket, who, through the columns of the Boston Herald, speaks in such complimentary terms of the accomplishments of two gentlemen who picked his pocket early one morning as he was boarding the train, would have found his diction and vocabulary in such matters quite inadequate, in the face of this cleverness in selling things at the Biennial Bazar. Although the accounts are not yet completed, it is anticipated that the returns will be entirely satisfactory, and that the National Union will be able to carry on the admirable work which it has begun, among the college towns of the Middle West. It just occurs to the writer that if this Bazar were held on the year which does not mark the meeting of the General Conference, and therefore at a time when our money has presumably been spent for railroad fares and hotel bills, it might result more profitably for the cause of the young people.

Reference to the building in which this event was held reminds one instinctively of the important and pleasant gatherings of the laymen of Boston, held each month. The Unitarian Club has made the most of its eminent president, for he presided at its October meeting and has just left for an extended period of travel in the course of which he will encircle the globe, and assure the Japanese that they and the United States are very good friends. At this meeting of the club just referred to, Dr. Eliot was obliged to leave before the address of the evening by Dr. Washington Gladden had been given, but he anticipated the latter's point of view on "The basis of the new social order," by saying that he was about to visit many countries which would demonstrate social orders radically different from our own, but he believed that Dr. Gladden would say that the new social order, no matter what its mechanical construction consisted of, would ultimately rest upon the application of love and good will. This was essentially what Dr. Gladden did say. It was a bold and radical note which the prophet from Columbus sounded, however, filled with righteous discontent, and yet containing an undertone of confidence and assurance. The November meeting of this club was addressed by Dr. F. G. Peabody, of Cambridge, who illustrated his lecture upon the Social service museum of Harvard University, by a series of interesting and instructive stereopticon slides. The organization comprising the Unitarian laymen of the Newton churches is another one of these active bodies. At the meeting held on the 16th of November at the West Newton church, Hon. John W.

Weeks outlined the work of the National Monetary Commission. The December meeting is to have as its speaker, Rev. Abraham Rhibany. Mr. Rhibany, by the way, is not only coming into the possession of many friends here in New England by the charm of his personality and the clarity of his thought whenever he appears in public address, but he is also meeting a difficult challenge at the Church of the Disciples in a fashion which is fast driving the skeptics to a new position. It can hardly be claimed any longer for Boston that it is purely an American city. If the American ministry of Unitarian churches must go before this irresistible tide of European and Eastern life, we can only hope that it will fall into the hands of such able and consecrated men as the successor of James Freeman Clarke, and the colleague of Dr. Ames.

A week seldom passes which does not witness the occurrence of a denominational conference in some section or other. That a marked similarity of style and character dominates the programmes of these gatherings there can be little question, and from time to time some daring soul, such as Mr. Ramsay of Wellesley Hills, for example, ventures to enquire "Why are we here," and "What is the purpose of all this?" These are difficult questions to answer, to be sure, and yet these gatherings have long since proven themselves impervious to all such attacks, and absolutely bullet-proof. At almost any of these conferences, however, some word is usually proclaimed which justifies the entire proceeding. Such a situation developed at the October meeting of the South Middlesex Conference held in Melrose, in the address of Dr. Crothers and at the November meeting of the North Middlesex Conference at Westford, in the address by Mr. Lazenby, on the attitude of Unitarians toward the men and religion forward movement. Mr. Lazenby, by the way, has recently exchanged pulpits with the minister of the leading Congregationalist church in Lynn.

Local church and personal matters are numerous, and for the most part rather interesting throughout New England just at present. Reference can be made to only a few of these.

Rev. Robert C. Douthit has resigned as pastor of the First Church, Castine, Me., to take effect Jan. 31, having received a call to the pastorate of the Unitarian Church, Middleboro. His church has asked him to reconsider.

Rev. Edwin M. Slocombe who for several years, since he has graduated from the Divinity school in Cambridge, has led the Society in Augusta, Me., to ever increasing efficiency, has accepted the invitation of the Second Parish in Worcester to become its minister.

Rev. S. B. Nobbs who comes to us from the Baptist communion has been called to Rockland. Carlisle and Danvers, Mass., have been maintaining open pulpits for many months past, but it is believed that both of these societies have come to decisions upon the matter of future ministers. The Westminster church in Providence is looking for a successor to Mr. Kent, who has gone to New Orleans, and Hartford, Conn., is looking for a man who shall carry on the work of Mr. Sunderland, who has taken up his residence in Detroit.

Dr. S. C. Beach has discontiued his work at Wayland, and will return to Cambridge to live. Ashby, Belfast, Me., Dover and Rochester, N. H., Eastport, Maine, Gardner, Houlton, Me., Marshfield Hills and Scituate, and Sandford, Me., are among parishes whose pulpits are vacant. The programme of the meetings of the Boston Sunday School Union for the coming season is a peculiarly attractive one. The peripatetic plan which was so successfully carried out last winter is being continued. The opening meeting in October was held at the Second Church, with addresses on "Our leaders and their Message," by Mr. Lawrance, Dr. Eliot, Mrs. Guild, and Mrs. Smith. It so chanced that on that same evening a big meeting had been announced by the Equal Suffrage Association of Boston in commemoration of the California victory. All roads seemed to to lead to Fanuel Hall that night, and among others your correspondent went astray. The November meeting was held at the Meeting House Hill Church in Dorchester with Rev. Charles T. Billings as speaker upon "The Supreme aim in Sunday School instruction." The place of the December meeting on the 18th of the month is the Bulfinch place church. There are three speakers on the programme. Miss Frances Dadmun, whose subject is "A Christmas Story"; Rev. Benjamin R. Bulkley, upon "Present-day aspects of Christmas"; and Rev. Charles E. Park.

The First Parish in Arlington is reconstructing the interior of its church, a fine old Colonial structure. The congregation will occupy the building before the end of this month. Meantime union services are being held with the Universalist church, the two ministers alternating in preaching on Sunday mornings.

The New Harvard Street Unitarian Church in Cambridge is approaching completion. The building is of Brighton "seam-faced" stone and cement construction. It will be opened for the first service of worship on Nov. 19. The service of dedication will be held within a few weeks. It will be dedicated free of debt.

The new church at Marblehead is well on its way to completion, and will probably not be ready for occupancy before Christmas. This is a much smaller building than the one which was destroyed by fire many months ago, but that very condition is greatly in its favor. Uniqueness and distinction is lent to the architecture of this new building by the fact that it has been designed to harmonize with the building types of old Marblehead, which gives that ancient city by the sea so much of its charm and quaintness. The Arlington street church has undergone thorough renovation and its interior is scarcely recognizable. Attractive as it always has been its interior is now a place of remarkable beauty. The schemes of color and finish serve to bring out the dignity of its lines to a greater degree than was possible before, and the splendid new pulpit is a thing to inspire the spirit of devotion in the heart and mind of every worshipper.

Alson H. Robinson.

THE MIDDLE STATES LETTER.

THE editor of this column has long felt that the principles and ideals of Unitarianism were being set forth in other columns and that the particular function of this was to show them in action. Methodology must share this humbler place with personality and the chronicle of the passing hour. In pursuance of this and other duties he has written to some of the churches and sought to learn how they are dealing with the problem of their young people and this aspect of the work baffling as it so often is claims this column of the Christmas month.

Most of the churches seek to organize the young people, though some leave them unorganized and leaven the other organizations with their young life. Schenectady reports a unique situation. "We have no separate Young People's Union. With two or three exceptions we are all under forty. With two or three other exceptions we have none between fourteen and twenty. Our young people are the church and doing its work. They are the Alliance and the Men's Club. The situation is as interesting as it is unusual." Plainfield reports no organization but noble service on the part of individuals. "One young couple has recently built a block of model tenements in New York and the young husband goes about talking in public on the housing problem. Another young college man is one of the Vice-Presidents of the State Men's Equal Suffrage League. One of our women is President of the local Equal Suffrage League for women. Another of our young people is Secretary of our Charity Organization Society." A number of the younger churches lack the requisite number of young people for separate organization.

Most of the churches have distinct organization for the young people though these are very diverse in form. The most common form of organization is the Young People's Society. This is occasionally called Unity Club or Unity League and in particular cases bears some honored name. The Meadville Society is the Edward Everett Hale League, the Syracuse one the Samuel R. Calthorp League, the new society in the First Church of Philadelphia the Joseph May Young People's Union, the Allegheny Union the Clayton Progress Society. Germantown, Washington, Rochester, Flatbush, Montclair and Hackensack are among the other churches which have distinctly Young People's Unions. Some of these add the word "religious" to their names.

Closely akin to these are the distinctively young people's societies which are organized more particularly along social lines and which are among the strongest of all the young people's societies. The Friday Evening Social Club of the Church of the Messiah of New York is one of the most active of these. Unity Club of the Orange Church is such another live society. Buffalo reports yet another. "We have a Unity Club about thirty years old, which has become a purely social organization, giving a dance one month and a play the next all the winter through. This fulfills a useful function in our church life. At least it puts the young people on good terms with one another and brings them into pleasant and desirable associations." Washington has a Parish Union "which includes both young men and maidens, and attends more particularly to the social end of affairs, and does it well, giving dramatics, receptions, etc." Akin to these though its nature and purpose is civic is the new Parish Club of the Wilmington Church, and the Wordsworth Club of the Second Church in Brooklyn though it is cultural in purpose.

A third form which these organizations take is that of the Junior Alliance though this is confined to the young ladies. The Church of the Messiah, Baltimore, Orange, Rutherford and Plainfield have such organizations. Some of these have nothing to do with the older Alliance except to pay membership dues while others attend its meetings, have a table at its fair and join with it all they can. Like these in its work is the Girls' Club of the Newburgh Church which is philanthropic in character.

Lend-a-Hand Tens are reported in some of the churches and three of the churches report patrols of Boy Scouts. Orange, Staten Island and Meadville are engaged in this interesting work.

The Washington and Orange churches have Confirmation Classes which meet with the minister during Lent and in which the older pupils in the Sunday School study the intimate and personal side of religion as a preparation for taking the Right Hand of Fellowship and becoming members of the church at Easter.

The organization of Sunday School classes into clubs meets the need in some churches. The Washington Sunday School has two post-graduate classes; the Unity Class studying Emerson and the Class for the Comparative Study of Religion. The latter is doing what is practically college work and has been doing so for fifteen years. The Meadville Church has organized the older boys of the Sunday School into a club largely for athletic purposes. Baltimore too has a club for the boys and young men of the Sunday School. The Rutherford Church has separate clubs for the different ages and sexes, a Junior Alliance for the older girls, a club for the girls under High School age, a Boys' Unity Club for the older boys and is considering the formation of a club for the younger boys.

These are the various forms which our young people's organizations take. The purposes for which they are organized are almost as various. Some are distinctly musical, some athletic, some civic, some cultural and educational, almost all have social features and many have no others, some are distinctly religious or devotional and many are philanthropic. These philanthropies consist sometimes purely in services to the local church but sometimes are denominational in character and most often they minister to the needy beyond parish and denomination.

EDGAR SWAN WIERS.

THE WEATHERCOCK ON THE STEEPLE.

Indicating how the wind sits in the world of religious thought.

THE Jatho case still agitates Protestant Germany. Pastor Jatho is the first victim of a recent law under which the Lutheran church authorities may dismiss any minister on the simple ground that he is out of harmony with the state church. Pastor Jatho was a noted preacher of decidedly liberal tendencies, who has ministered to a large and devoted congregation in Cologne. Last June he was summoned before the prescribed tribunal, and was summarily retired on a pension, in spite of vehement remonstrances from all over Germany. The Berlin authorities seem to have struck at him as a warning to other ministers of liberal and independent spirit. Instead of quelling them, however, they have been aroused to passionate protest, and the controversy shows no sign of diminishing in fury. It is now stated that two liberal pastors in Berlin, both prominent in the recent Congress of Liberals, are to be brought before the tribunal. At bottom the contest is a struggle between the autocratic church authorities who are striving to uphold traditional Lutheranism, and the progressive and democratic spirit of freedom which is stirring in Germany. Many onlookers predict that it will end in the separation of church and state.

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Archdeacon Wilberforce, preaching in Westminster Abbey on September 17th, is reported to have repeated the ancient legend of the Coronation Stone, apparently giving it entire credence. He declared that he had been advised, by an antiquarian (?) who had studied its history, that this was the actual stone upon which Jacob rested his head at Bethel, and that from thenceforth it had been considered sacred and had been carried about by the Jews from place to place. He believed it to be the stone which Moses struck; and pointed to a cleft in its back as the place whence the miraculous waters gushed out. He pointed out two rusted iron staples, deeply sunk into the ends of the stone, by which it had been carried. He traced its course to Solomon's Temple; thence, after the destruction of Jerusalem by Titus, to Spain; thence to Ireland; thence to Scone in Scotland, where it was used at the crowning of the Scottish kings; thence to Westminster Abbey.

Archdeacon Wilberforce appears to have accepted this extraordinary medieval rigmarole as a true history of the stone, in spite of the impossibility that there should be any reliable evidence for a single link in the chain save the last. That a man of Archdeacon Wilberforce's standing and education should give credence and currency to such a fiction of the pious imagination is the more remarkable because Dean Stanley in his "Memorials of Westminster" quotes Prof. Geikie, the eminent geologist, to the effect that the Coronation Stone is composed of an old red sandstone found in Scotland, and exactly agrees in character with the stone out of which Dunstaffnage Castle is built. Evidently the Archdeacon's mind is of the type which would rather believe an impossible marvel than consider scientific evidence.

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In the September issue of the "Star of the East," the Ramakrishna Vedanta Missionary Magazine (Hindu), there are a couple of pages of "Conundrums for the Clergy," (Christian) which show in an interesting way the reaction of the intelligent Hindu from the teaching of the orthodox Christian missionary. A few of these "conundrums" are as follows:—

"Does the history of religious dogmas warrant a conviction on your part that your present religious belief is a full and final statement of the religious question?"

"Does the present divided and distracted state of Christendom with its 157 churches and creeds, all more or less contradictory, warrant you in the belief that you have the Truth, while the others are in error?"

"Do you believe the Bible is 'the Word of God?': an infallible revelation of God's will to men?: given because necessary to show men the 'way of salvation?' If so, why was it not given for 4,000 years after Adam and Eve fell into sin? Why was the human race deprived of its light and comfort for 4,000 years and more? If the Bible is the infallible 'Word of God,' how do you account for 157 churches and creeds all teaching different and opposing dogmas, professedly from this one Bible?"

"Is there not a striking parallel between the histories of Jesus and Buddha; both having their births foretold, both being virgin born, both being heralded by stars, both suffering for men, and both reappearing after death? May not this parallel be extended to the founders of other great religions? As Buddha preceded Christ, is it not evident that the story of Buddha could not be copied from that of Christ?"

"Did Jesus teach Presbyterian, Methodist, Anglican, Baptist, or Roman Catholic doctrine? How many articles were in his creed? What were they?"

"Did he ever teach Adam's fall, human depravity, vicarious atonement or salvation by faith?"

"Could you not summarize the Nazarene's teaching thus?

a. God is our common Father.
b. All men are brethren.
c. Let us love and serve one another."

"Have not the theologians buried Jesus beneath 2,000 years of theological drift?"

H. W. F.

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—Why stay we on earth, except to grow?
—*Browning.*

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—I am a part of all that I have met.—
Tennyson.

NEW BOOKS.

THE QUEST OF THE SILVER FLEECE. By W. E. Burghardt DuBois. Chicago. A. C. McClurg & Co., 434 pp. $1.35 net.

This is a remarkable book in more ways than one. In the first place it is an exceptionally well written story. More than one "best-seller" of the season will be much poorer stuff even from the "best-seller" standard. For this story is dramatically strong, with fine romantic grace and a charm of real poetry over it all: and it deals with an absorbingly interesting problem. Of course its chief significance lies in the nature of that "problem." The hero is a large-souled, plucky and resolute young man who coming up from obscurest beginning proves to be a factor in national politics: the heroine, beautiful, tragic, subtle and nobly self-sacrificing, sprung from the soil of infamy yet works out her problem of soulship with strange heroism; the "problems" involved touch closely the career of the man who writes the story: a graduate with conspicuous honors of America's proudest University, himself now a president of a University, a man of fine endowments and rare gifts of culture and enterprise,—all these facts interesting enough as thus recited, have their dramatic value when one realizes that hero, heroine, and author all belong to the Negro race, and the problem is the burning, tragic, baffling problem of the negro's destiny in modern American life. Realizing the eagerness of the author's passion one cannot but remark the singular restraint, and artistic sense of proportion which dominate the story. It is not a "pamphlet of propaganda:" it is genuinely a work of literature: its art is adequate if not great: its poetry and its tragedy, its psychology and its problem are artistically conceived and dramatically presented. It makes good reading:—but oh, the aching realness of its tragedy!

EVERYMAN'S RELIGION by George Hodges. N. Y. The Macmillan Co. 297 pp. $1.50 net.

"The background of Everyman's Religion is the fact of mystery," says Dean Hodges, and in the interesting chapters of this book he presents luminously and with considerable charm a very sensible, simple and reasonably modern interpretation of life's essential mystery. Some of the chapter heads disclose the scope of the volume: The Background of Religion: Religion and Revelation; Religion and Miracle: The Supreme Disclosure of God; the Supreme Requirement of Religion; The Practice of Religion; Religion and the World; Religion and the Flesh; Religion and the Devil; The Attainment of Happiness; The Life Everlasting.

A VIKING'S LOVE and Other Tales of the North: by Ottilie A. Liliencrantz: Chicago. A. C. McClurg & Co.

This beautiful volume of *de luxe* art brings together four striking stories by the gifted writer of "The Thrall of Leif The Lucky," and "The Ward of King Canute" who died at the beginning of a brilliant literary career, a little over a year ago. A short sketch of the author's life precedes the stories. The pages of the book are elaborately decorated with luxurious margins and borders to make an unusually attractive holiday book: and the stories are worthy of their fine setting.

FOR LOVERS AND OTHERS: A Book of Roses: Commemorating anniversary days from the Dawn to Evening time of Life by James Terry White. N. Y. Frederic A. Stokes Co. $1.25 net.

Here surely is a dainty jem for the holidays: a volume of exquisite taste in make-up and content: with the rose theme flashing in and out, in varied lyric form and constant play of a romantic fancy.

THE NEW YORK LEAGUE.

The New York League of Unitarian women held the first meeting of the year at the Church of the Messiah, Park Ave. and 34th St., on Friday, Nov. 3. The new president, Mrs. C. U. Gilson, was in the chair. The delegate of the League to the National Alliance, Mrs. W. U. Lawson, read a clear and inspiring report of her attendance upon those meeting in Boston last May. The delegate of the League to the National Conference, Mrs. C. U. Gilson, also gave a report which was listened to with great pleasure.

Rev. Mr. Hunt addressed the meeting on Modern Methods in Philanthropy. He said the work of modern philanthropy was to seek out those conditions in society which militate against the individual, such as the liquor traffic, the white slave trade and insufficient wages for women and girls. He said the new idea of poverty is not lack of money so much as lack of proper social conditions.

The principal address was given by the Rev. Sydney B. Snow, of Concord, N. H., on The Alliance and the Religious Life.

Mr. Snow called attention to the item of the by-laws which says one of the objects of the Alliance is to quicken the religious life of the members. He defined the religious life as the natural life, lived with God, wherever men live and serve. It is not necessary to do specifically religious work to be religious but when God dwells in the spirit of kingship within, the result is true religion. The Alliance gives great opportunity for service. The regular church attendance is not an end in itself but should reappear in direct application of the spirit which the worship supplies.

Through the working of its various committees the Alliance offers various forms for application. Mr. Snow spoke especially of the missionary field. Many churches would not have been organized and many organizations would have perished but for the fostering care of the post office missions. Theirs, he said, was the high task of bringing the principles of the religious life into a quickened spirit in many places. The address closed with a stirring appeal to the Alliance members to work out the religious life for none can tell how divine he himself is.

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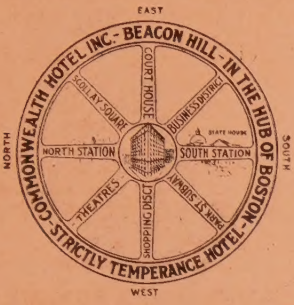
INCORPORATED

OPPOSITE STATE HOUSE, BOSTON, MASS.



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Stone floors, nothing wood but the doors.
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Single card 15 cents, six for 60 cents, twelve for one dollar.

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"They are the most individual and Christmassy feeling cards that I know."

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WEDNESDAY, SEPTEMBER 20

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For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life,—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.